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GEORGE W. MYERS, PRINTER.

THE STAR OF BETHLEHEM.

What is that which shines afar,
Fairer than the sun at morn?
'Tis a glorious star,
Which a rising King doth harbingers,
And marks a cradle low where God on earth is born.

Faithful spake ye, seers of old,
From Jacob doth a star arise,
The East is stirred to behold,
A little star keeps watch without,
'Tis let down from the skies;
But a nobler star within
Doth its march begin,
Which, on their distant rout,
To Him, with gentle power, doth lead the Wise.

The toll and perils, what are they?
Faithful love knows no delay,
Kindred and home, and country hold not them,
'Tis God that calls, and they obey.
Star of Bethlehem,
Star of Grace, that lead'st the way,
Let not the mists of our dark soul,
Obstruct thy heavenly light, and guiding soft control.

SELF-EXAMINATION;
OR 365 QUESTIONS, BEING ONE FOR EVERY DAY
IN THE YEAR.

DECEMBER.

25. Christmas.—On this day we celebrate the nativity of our blessed Lord. Do I feel lively gratitude for this unspeakable gift? O Lord, may I be unfeignedly thankful, and shew forth thy praise, not only with my lips but in my life, by giving up myself to thy service, and walking before thee in holiness and righteousness all the days of my life?

26. Do I consider that by an act of charity, which is inconsistent with my situation, I may break the injunction of the Apostle in Rom. xiv. 16.

27. Do I know how to bear with the infirmities of others?

28. Am I by this year's Sabbath brought nearer to, and made fitter for, a glorious, eternal Sabbath?

29. Do I study to render a good account of the talents I have, rather than fruitlessly wish their number increased?

30. Have I hastily read over many of these questions rather as matter of curiosity than with a serious and humble desire of improvement?

31. Has the use of these questions induced a habit of more close, serious, and constant self-examination?

THE OBSERVER.

THE NICENE CREED.

Theodoret, in the 8th chapter of the first book of his Ecclesiastical History, gives a most graphic and accurate picture of the artifices of the Arians; and shows with what extreme difficulty a creed was at last framed at Nice, in A. D. 325, which they could no longer subscribe by double intendres or mental evasions. For example, Theodoret says they were perfectly willing to call Christ, "the only-begotten of God," because, said they to one another, we ourselves are of God, and there is one God of whom are all things. Then the Bishops, detecting their trickery, called Christ "the only power, image and glory of the Father;" but this was easily subscribed, for said the Arians, the powers of God are many, and even the locust and the caterpillar are called his power. Then the bishops called Christ "the true God," or "very God." This was allowed, for they found no difficulty in calling Christ God, in an inferior sense, and said, that that was truly or verily divine, which was made such. The bishops were now, as any reader can easily see, reduced to about their last shift, when they hit upon the phrase "of one substance with the Father."—Fortunately this the Arians objected to, though they would at once have acquiesced in the phrase, "of like substance with the Father." But no, the bishops would not allow this; they had at last caught the slippery gentlemen, and held them fast. This, in as short compass as it could well be done, will give a common reader a view of the progress and gradual accumulation of many expressions in creeds, which to us who know nothing of their history, seem strange, uncouth, and unintelligible. Let no one then despise or change them. A tale of melancholy or insinuating heresy hangs on each of them, and the same exigencies which once called them forth, may call them forth again. It is, indeed, most unjust and uncourteous to charge the antedated or peculiar language of Creeds on the Church, on its caprice or self-will; for said Theodoret, even at the early period when he wrote, (A. D. 450,) "The Bishops who used these words did not employ them of their own choice, but wrote as they did, having the testimony of the ancient fathers before them. For the ancient Bishops, who were almost 120 years before, both those in the great city of Rome, and in our own country, (the East,) rebuked such as said the Son of God was made, and was not consubstantial with the Father." No mean proof this of the firm, regular and invariable adherence of the Church to the doctrine, of the Trinity, even in her earliest ages.—Church Adv.

From the Christian Advocate and Journal.

"Ye ask and receive not, because ye ask amiss."

Those who, in obedience to Christ's commandment, "enter into their closets," and cultivate habits of private devotion, comply with one condition of the Gospel. They do what all must do who will "grow in grace." But this is not the only condition of success in prayer. Many "have not, because they ask not." Many more, however, "ask and receive not, because they ask amiss." In this, as in other pursuits, there are many ways of doing wrong; and but one of doing right. God, who has made secret prayer our duty, has also prescribed the terms upon which he will hear and answer it. Sincerity is necessary—so is humility—so is fervor. And yet persons, by no means destitute of these qualifications, derive neither comfort or strength from private devotion. Some miss of their object through ignorance of their own situation and wants. They have not carefully examined

their own hearts. They know not, or they do not feel, their own peculiar weakness or besetting sin. Their sense of imperfection and guilt is altogether general and indefinite. They have no "sin which is ever before them"—no weak point to guard—no pressing temptation with which they just now want strength to grapple. Their convictions, therefore, and their repentance and their prayers are only unimpressive generalities, which suit all times and occasions equally well.

In the absence of this intimate self-knowledge which alone can furnish the details needful to earnest and profitable devotion, they are liable to many errors for want of distinct and affecting subjects for prayer. They sometimes labor after *excellent of feeling*, and this often passes for fervency of spirit. How many pray eagerly for a blessing, without stopping to think whether it is more faith, or charity, or humility, or patience, or courage, that they need? How apt are such persons to mistake the exhibition of the animal spirits for heavenly communications? A calm and collected mind is highly favorable to devotion, and a thorough insight into the wickedness of the heart is better, in this state of probation, than the raptures of the "third heavens."

Our progress in religion, and our final salvation afford continual and highly interesting subjects for secret prayer. But Christianity is a system of expansive benevolence, and the closest soon becomes a cheerless and barren place for him who has no sympathies for the general cause of Christ. We can never pray as we ought for ourselves, if we do not pray for others. The heart grows cold, and hard and selfish.

The gospel, by being contemplated only in a single and narrow aspect causes it to be admired as a glorious plan for redeeming a world. It was for our own good, no less than for other reasons not so obvious that Christ was pleased to make the success of his cause dependent upon the prayers of his disciples. The form which he taught his apostles is a faultless model for us in our devotions. The honour of the Divine "name," and the triumph of Christ's "kingdom," are made to take precedence of even the prayer for "forgiveness and daily bread."

It will be found that in proportion as Christians are earnest in their supplications for others their devotions will be profitable to their own souls. Our bosoms warm and expand in praying for our fellow-creatures. Faith grows strong while it pleads for the spread of Christ's kingdom before One who has promised to him the "utmost parts of the earth," and after contemplating the sufficiency of the atoning sacrifice to "take away the sin of the world," it is no longer difficult to believe that Christ is able and willing to save us. By praying habitually for the universal spread of the Gospel, we learn to admire its glorious character and objects. Our views become liberal and comprehensive. We are identified with the Redeemer's kingdom on earth in all its various interests. We share its "honor and dishonor." We become "heirs with Christ even in this state of probation, and find it easy to enter into communion with him, and to pour out our own wants before him, in proportion to our growing devotion to his cause. This is not vain speculation, but the voice of experience. The best and happiest Christians are those who pray and labour most for the conversion of sinners. Prayer for ourselves is never so acceptable as when accompanied with intercession for others.

Are not the prayers of those who are theoretically orthodox often unavailing because they are not offered in humble reliance upon the great and sole Intercessor? Do we not lose sight of the Mediator in some of our approaches to the throne of grace? I have often feared that we do, and yet we have no right to ask but in the name of Christ. God will not hear except for his sake, and surely we do not ask in his name unless we have at the time of our devotion a conscious and affecting sense of this dependence. This is, and must be felt to be our sole warrant for approaching unto God.—The blood of Christ should be our plea, should fill our whole vision, should be the resting place for our souls when we go to his habitation.—We often condemn ourselves for wandering thoughts, while this most dangerous of all wanderings is little thought of.

Finally, we may not estimate our success in prayers by the peace, joy, or even ecstasies which accompany or follow them. Holiness and complete victory over the world is what we want. These are high attainments which are reached by faith but commonly after many preliminary steps. There must be great searching of heart, and this will introduce us to scenes not calculated to impart immediate satisfaction.

Repentance is no pleasurable emotion, and yet this we seek in answer to prayer. The lusts of the flesh must be crucified, so must the deeds of the old man. The excision of the "right hand," the "plucking out of the right eye," are figures of speech that shadow forth no very easy processes. And yet the closet is to be especially the theatre of these sore contests with the carnal mind. A new discovery of hidden depravity, or a more bitter pang for sin, or thorough loathing of self and the righteousness of self, may effectually promote the main end of prayer, though they will hardly add to its pleasures. Even the greatest discouragements in prayer are often instruments of good. Who, when his mind will wander and his heart will not feel, and his faith cannot rise, has not struggled for an hour to set all these things right, and at length, in utter despair of success, thrown himself upon the bare merits of Christ? He was led to the Cross by a "way which he knew not."

CONVOCATIONS.

We are gratified to find the following just tribute to the devotional labors of the Rhode Island Convocation in Bishop Brownell's address to the late Convention of the Diocese of Connecticut. Urging his clergy to increased ef-

fort for the establishment and increase of the Church in that State, the Bishop remarks—"I might point to the noble example in this respect, set by the clergy of the Diocese of Rhode Island, and to the corresponding results. Similar efforts are now in a course of successful operation in the Diocese of Massachusetts."

In the Churchman of Nov. 21st, a communication from a clergyman in Nova Scotia contains the following passage:—

"Clerical societies are doing much for vital religion in many parts of England. In this country, two are already in active and profitable operation. One embraces the parishes of Anapolis, Bridgetown, Aylesford, Granville, and the now united parishes of Horton and Cornwallis. The other engrosses those of Lunenburg, Shelburne, Liverpool, New Dublin, Chester, and Margaret's Bay.

"Truly such institutions as are constituted with submission to Episcopal authority, and which tend to form or unite a pious, zealous, learned and consistent clergy, should be applauded, and (wherever practicable) followed."

The clerical societies to which the writer alludes, are associations of the clergy for mutual counsel, encouragement and prayer. In this particular they resemble our own Convocation in one of its most delightful and profitable features. Bishop Melvill, it will be recollected, attended such a meeting when in Great Britain, held at Islington, at which he met ninety of the most devoted English clergy.—*Christian Witness.*

From the Charleston Observer.

MORE HINTS TO TEACHERS.

As your studies, so your prayers ought to be directed to your work as a [teacher,]—JOB ORTON.

The most splendid talent, and the most mighty eloquence, and the most devoted diligence, will be utterly inefficient, except the action be brought down from heaven by frequent and fervent application.—BRIDGES.

What shall I say, how shall I say it, so as to glorify God, and benefit the souls of men?—BOSTWICK.

Let it be a maxim with you never to [teach] without introducing Christ and the Holy Spirit.—DODDRIDGE.

I will be ready to do offices of kindness and love, not for the praise of men, or to purchase commendation, but out of conscience to the command of God.—RICHARD MATHER.

The late Rev. Henry Martyn was known in the university by the designation of "The man who never wasted an hour."

I consider that man as having attained the end of preaching, who constrains his hearers to forget every thing else, and to dwell on the word which he is personally affected by the great and interesting truth brought before him.—LANS.

When we go to study, let us pray to God to put a word into our mouth, that may suit the case, and reach the consciences of those to whom we are to speak.—M. HENRY.

It may be that my parish forget me; but my witness is in heaven, I do not forget them; they are my sighs in the night, and my tears in the day.—RUTHERFORD.

MOUNT LEBANON.

After two hours' ride we reached a deeper, narrower, and more picturesque valley than any we had ever travelled over. On our right and left arose, like two perpendicular ramparts, to the height of three or four hundred feet, two chains of mountains, appearing to have been recently torn asunder by a blow from the world's Creator, or perhaps, by the earthquake which shook Lebanon, to its very foundations when the Son of man, resigning his soul to God, and at no great distance from those mountains, heaved that last sigh which dispelled the spirit of error, oppression, and falsehood, which breathed truth, liberty and life on a renovated world.—Gigantic blocks, detached from both sides of the mountains, and scattered like pebbles cast into a brook by the hands of children, formed the frightful, deep, and rugged bed of this dried up torrent. Many of these stones were larger and higher masses than the loftiest houses.—Some were laid perpendicularly, like solid eternal cubes; others, suspended on their angles, and supported by the recumbent weight of other unseen rocks, still appeared in the act of falling, and presented the image of an animated ruin, of a constant fall, of a chaos of stones, an inexhaustible avalanche of rocks—sombre, gray or black rocks, opaque, and veined with white and fiery streaks, petrified waves of a stream of granite. Not a drop of water was seen in the deep cavities of this bed, calcined by the burning sun of Syria. Not a blade of grass, a stem, or a creeping plant, either in the torrent or on the rugged and hard slopes on both sides of the abyss; it was an ocean of stones, a cataract of rock, which, from their diversity of shape, the strange variety of their reclined and falling positions, the play of shade and light upon their sides and surface appeared in a state of liquid motion.

It Dante had designed a picture in one of the circles of his hell, the hell of stones, of aridity, of ruins, of nature's fall, of the world's degradation, of ages in their decay, this is the scene he would have taken for his model. The river is such a one as we may expect to behold in the world's last agony, when fire shall have consumed every thing, when the bowels of the earth shall be laid bare, and be no more than mutilated rock of calcined stones beneath the footsteps of the fearful judge descending from heaven to visit it. We followed for two hours this valley of lamentations, without any other variation to the scene than the repeated windings of the torrent itself between the mountains, and the more or less frightful grouping of the rocks in their foaming beds of stones. This valley will ever be indelibly impressed on my imagination. This must have been the primitive land of all, the land of tragic poetry and of human

wailings. The pathetic and lofty language of the prophecies is felt here in all its wild, pathetic nature. Every image of scripture poetry is engraven in large letters on the furrowed face of Lebanon and of its gilded tops, its streaming, or its silent and dead valleys. The Divine spirit, the superhuman inspirations which are breathed upon the souls and the harps of a poetical people, to whom God spoke by symbols and images, made thus a more vivid impression upon the minds of the sacred bards, from their earliest infancy, and fed them with a stronger nourishment than that which is administered to us old and pallid inheritors of the ancient harp, who are exclusively attracted by the aspect of a grateful, gentle, and cultivated nature, a nature as civilized and as faded as ourselves.—*M. de la Martine's Pilg. to Holy Land.*

From the New York Observer.

STATE OF THE JEWS.

The third report of the Friends of Israel at Toulouse contains a curious document: namely "Remarks on the evangelization of the Jews," written by a Jew himself who has begun to be serious. The author was in a better situation than any other to describe the present state of the Jews in France, and to point out the means of converting them to Christianity. He thinks that the Jews should not be approached in the way of controversy. "The Jew," says he, "is surfeited with controversies; logic will not convert him; faith comes by feeling; moral feeling must be awakened in the Jew, and thus he may be led to embrace the Gospel."

The author of the "Remarks" distinguishes three classes of Jews; the Jewish peasantry, Jewish citizens; and Jews of the higher class.—Among the Jewish peasantry, religion consists wholly in external worship, that is to say, in the observance of a strange mixture of Mosaic rites and Talmudic precepts: they perform the antiquated ceremonies of the Synagogue, without comprehending their utility, or wishing to discover their aim. The Jewish citizens, or those inhabiting cities, are less attached to forms and possess more light; but they suffer themselves generally to be absorbed by the interests of the present life, by the cares of the world, the love of money, the pursuit of pleasures, and smother the concerns of the soul under the weight of objects of sense. The third class of Jews, the men of letters, physicians, lawyers, opulent merchants, contains many aspiring men and a few who are conscientious and well disposed.—These last are more accessible to the light of the Gospel; they desire to enter on a new life; but they are frequently prevented by family considerations and their social relations.—"These three kinds of obstacles," continues the author, "require three methods to overcome them. We must remedy the ignorance of the Jewish peasant; dissipate the indifference of the Jewish citizens; we must make the men of science and wealth esteem God and his law more than their purses or their honors."

Another means which the author proposes, as useful for evangelizing the Jews, is, as far as possible, to mingle the Jewish children with Christian children in the primary schools, gymnasiums and colleges. This intercourse begun in youth, lasts through life; prejudices are thus destroyed, religious opinions are assimilated.—Schools for labour in which the converted Jew can find the means of subsistence, appear equally indispensable to the author of the Remarks; for if the young convert is deprived of bread when abandoned by his kindred, the inevitable effect is to cool his faith, and prevent others from following his example. The author adds, "For evangelizing the higher classes, it will be useful to enter into public discussion with the great rabbins of the seven Jewish consistories of France. Letters addressed to these directors of the synagogue, and scattered by thousands of copies among the people would produce a strong impression. Doctrinal expositions made in a clear, simple style, without asperity or subtleties would draw the attention of all the Jewish learned men. The grand rabbins would be forced to reply to texts, historical facts and moral precepts, the authority of the synagogue would be supplanted by the fruitful tree of the Gospel. * * * Lastly, to preach by example to the Israelites, is the efficacious means of leading them to Jesus Christ. Were the Gospel exemplified by professed Christians, if they practised that devotedness, that charity, patience, moderation, and forgiveness of injuries so often inculcated in the New Testament: in a word if the Christian were better than the Jew, the latter would be soon converted, by the force of example; but except in some pious families, where are the effects of the Divine Word? where are the virtues of Christ?"

We leave now the Jews of France, to examine the religious, moral and social state of the Jews of Africa. There, the Talmud enjoys still undisputed sway: there the Jews are still ignorant, degraded, enslaved to the grossest superstitions; there lastly, the descendants of Abraham, Isaac and Jacob are cruelly oppressed by the posterity of Ham. A pious German missionary, Mr. Ewald, recently sent to the northern coasts of Africa to evangelize the Jews has published several letters in the religious journals of Berlin. From them I derive the following facts, which will acquaint you with a very wretched portion of the children of Israel.

At Tunis are native Jews, Portuguese Jews, and others who are placed under the special protection of European consuls. The native Jews form a mass of more than 30,000 souls. At what period their ancestors were first settled in Africa, we know not definitely; probably as early as the ruin of the first temple by Nebuchadnezzar. Many of the Jews then fled to Egypt, and from Egypt they emigrated to this part of the coast of Africa. They inhabited first the city of Kerwan; but when the city was declared holy by the Mahometans, the Jews were driven out and betook themselves to Tunis.—The great synagogue of Tunis, it is reckoned,

has existed about 900 years. Such is the opinion of the most learned rabbins.

It would be difficult to form an idea of the state of oppression and servitude under which the Jews of this country groan. They are robbed, imprisoned and condemned to death on the slightest pretences. It is enough that a Mahometan citizen accuse them of having blasphemed the religion of the prophet, to bring upon them the severest punishment. A Jew passing lately in the streets of Tunis, met a Moor, who said to him: "You have uttered blasphemies against our religion!" In vain the poor Jew called heaven and earth to witness that he was innocent; he was soon surrounded by a multitude of Moors who all cried; "Yes, yes, you have blasphemed Mahomet!" He was led before a magistrate, then thrown into prison, and condemned to receive two hundred lashes. He succeeded in being released from prison only by the interposition of the English consul.

Mr. Ewald relates in another place the following fact; "I saw a heart-rending scene. A venerable Jew, who wore a long white beard, fell in the middle of the street. A Moor, who was sitting near so far from helping him gave him a violent blow on the head which knocked his turban on the ground. The Jew raised himself without saying a word, picked up his turban, and went to seat himself in a corner of the street. The Moors burst into a laugh behind him. I said to some of them: he is a bad man who struck the Jew?" "Ha! No, it is nothing, they replied; it is not wrong to beat Jews!" Such is the political situation of the Jews on the northern coast of Africa; they have only begun to experience a little alleviation in their lot since the conquest of Algiers by the French. A tax of 10,500 piastres must be paid every year to the Mussulman priests by the Jews of Tunis."

But their religious degradation is still more deplorable. Such are their religious dissensions at Tunis, that almost every rabbi holds a synagogue in his own house, because he cannot agree with his colleagues; so that there are in this city more than forty small synagogues.—"On the Jewish new-year's day, the 14th of September," writes Mr. Ewald, "I went into one of the principal synagogues of Tunis.—About six hundred persons were present; the women occupied the porch. I remarked very little devotion in the assembly; while some prayed, others chanted aloud. After the reading of the law and the prophets, a dispute arose among the Jews concerning the prayers which ought to be read. A part of the assembly began to pray, when others cried out, 'You are mistaken! this is not the prayer! here is the true prayer!' And each party tried to vociferate louder than the other, and to silence them by their noise.—Are they not sheep without a shepherd?"

As to the religious instruction of the Jews at Tunis, it is as miserable as every thing else relating to them. The Talmud is almost the only book read and studied. Children begin to read from the age of five years. The teacher or rabbin reads a passage of the Talmud, and repeats it fifteen or twenty times, till the child retains it perfectly; then he reads another passage, and so on, to the end of the book. This, with little exception, is the whole of their education.—The Jews of Tunis live literally in the world of the Talmud, and learn nothing more than they have learnt for six hundred years. They believe that the divisions of the earth, and of the nations, remain the same; they have many fables connected with the history of Alexander the Great; they study the philosophy of Aristotle, because the Talmud speaks of him, and regards him as the most illustrious sage after Solomon. They imagine there are but seventy different languages upon earth, because the Talmud says so, and refuse to believe that the Bible has been translated into a hundred and fifty languages. The word of God is unknown to them. The Talmud! the Talmud! this is their light! their rule of faith and practice! It is every day quoted among them. Whoever knows the Talmud, is greater than a prophet; he who sins against God, receives the pardon of his sin; but he who violates the commands of sages, cannot hope for pardon. No wisdom nor science is comparable to that of the Talmud; no one can understand the word of God, without the explanations of the rabbi. A pious rabbi can expiate the sins of a whole sinful generation. He who gives his daughter in marriage to a man taught in the Talmud, will certainly enter heaven. Such are the proverbs constantly in the mouths of the Jews of Tunis.

Since his arrival at Tunis, Mr. Ewald has applied himself to distribute copies of the Bible and religious tracts to the Jews. Some received him with joy; others have followed him with reproaches and threats. What the apostle Paul experienced, when he visited the synagogues from city to city, every faithful servant of Christ must expect. Mr. Ewald has been called a false prophet and a seducer; sometimes Bibles have been brought to him and torn in pieces. Still he has distributed, the last year, more than a thousand copies of Bibles, New Testaments, and Psalters, and he pursues his work of evangelization with inextinguishable zeal.

May God have pity on the remnant of his people Israel!

I am, &c.

G DE F.

RELIGION.

Man, in whatever state he may be considered, as well as in every period and vicissitude of life, experiences in Religion an efficacious antidote against the ills which oppress him—ashield that blunts the darts of his enemies, and an asylum into which they can never enter. In every event of fortune it excites in his soul a sublimity of ideas, by pointing out to him the just Judge, who, as an attentive spectator of his conflicts is about to reward him with his inestimable approbation. Religion, also, in the darkest tempest appears to man as the iris of peace; and dissipating the dark and angry storm, restores the wished-for calm, and brings him to the port of safety.

For the Gambier Observer.

MESSRS. EDITORS:—We see now and then on your pages an obituary notice of some well known friend of the church. He has been conspicuous, perhaps, as a member of our General or State Conventions—his enlarged benevolence—his bland manners—his clear judgement and learning, and his steadfast piety were greatly valued, and sincerely does the church lament his loss. Perhaps a monument is erected in the parish church to his memory, and a "sculptured urn" tells to a few more generations that he was wise, benevolent and good. This is as it should be. Every such tribute of respect to real worth exerts a favorable influence upon those who survive, and excites in their minds a desire to emulate the virtues of the departed. But I have seen instances of elevated piety, and of sincere devotion to the Church, among the poor, the unlearned and unknown, which have left strong and vivid impressions on my mind.

A poor parishioner of mine has recently exchanged time for eternity. His decease was not known in the Parish, until I announced it from the pulpit, on a communion occasion, a fortnight after it took place. He was without property, without learning, without fame; but there was in his life and character a pure exhibition of one of the great principles of christianity; and an humble and sincere imitation of Jesus: so that in his death, I feel that the church and his family have sustained a loss not easily repaired. My acquaintance with him was not of long duration; but as I learned from him some valuable lessons, I would fain pay this tribute to his memory.

The first time I saw him was on a cold Sabbath morning after the services of the day were considerably advanced. An old man entered the door of our temporary place of worship, accompanied by an aged female. Both were poorly clad, and evidently from the humblest walks of life. My eye rested for a moment upon his hard weather-beaten face, his coarse red hair and his trembling hands, as he drew from his pocket a prayer-book, much worn, and with the use of which he seemed familiar. I could not fail to observe his devout appearance through the remainder of the service, and his strict attention to the sermon. In the course of the ensuing week I ascertained his name and place of residence, and obtained some facts respecting his past history.

He was a native of Ireland, and had emigrated to this country about 35 years since. He was educated in the Church of England; and his attachment to her services neither poverty nor change of life had ever abated. He had no capacity for acquiring property; and while all his transactions were marked by unobscured integrity, he remained poor, and was often in needy circumstances. His eldest children were baptised by the first rector of this Parish; and he was himself confirmed by Bishop C., on one of his earliest visitations. Soon after I entered on my duties in this field, he changed his place of residence, and became a tenant on a piece of land not less than 9 miles distant. After this change he but seldom made his appearance among us, as he was not able to provide himself with a conveyance, and was too infirm to walk such a distance without danger. My first visit to his house was at his particular request, to preach and to baptise his three youngest children.

It was in the month of June, that I set off for his cabin, in company with his son, about twelve years old, who had come to be my guide. The weather was fine, and the whole face of nature was smiling with exuberance and beauty. Those who have been much in the valley of the Sciota, will remember the noble plain, which is spread before the eye where that river receives one of its largest tributaries: as also the rich and varied outlines of hills which bound the valley—the conical summits above, and the green slopes at their base, contrasted with deep masses of ancient forests. Our route lay across this plain, and over one of the high wooded summits which shut the valley in on the East. A half an hour's ride, brought us to the foot of the hill—the ascent is difficult, it might indeed be called a mountain pass—so steep and precipitous is the descent on the lower side, while on the other, the hill rises more than a hundred feet above the road. In a few moments the valley and its immense plains behind you are shut out, and you descend by a winding shady road, into a country much broken by hills and ravines. When at the highest point, I stopped a moment to gaze at the glorious picture before me. From the great height of the spot on which we stood, the whole plain could be seen, except as the view was interrupted by the lofty trees around us. Through the branches of some, and over the tops of others, we caught glimpses of loveliness in scenery, seldom if ever surpassed. The large corn and wheat fields, appeared greatly diminished in size—the meadows were speckled in many places with herds of noble cattle—the river appeared here and there at intervals, and could be every where traced by its border of forest trees—the canal now and then shone out amidst the green plain, through which it passed like a silver thread, drawn here and there through the western side, was seen with its clusters of hills, and beyond that, the inimitable vista made by the south-western branch of the river, with its lofty wooded eminences, fading away in the distance, until they seemed like a soft pencilling of blue against the western sky. Never have I looked upon this scene without emotions of gratitude to the Giver of every good and perfect gift.

After we left this spot, we continued our ride for an hour or more over a country much broken, now on the banks of slender, but rapid water courses, and now up and down steep declivities. At last we emerged from a thick wood, principally of small oaks, into a lane, having a cultivated field on each side. This lane extended a few hundred yards, and then terminated in another grove of larger oaks, just in the edge of which was the log cabin of my humble parishioner. The old man met me at the rude stile, gave me a welcome, and led me in to introduce me to his family. Every thing indicated, that he had laid up no treasure upon earth; whatever might be his confidence of final happiness in Heaven. The table was spread for dinner, and after we had all partaken of it, was

speedily removed, as the people began to assemble for the expected services.

I stood out under the shade of one of the oaks while the neighbors came in. It was a new occasion. The services of the Episcopal Church, were never heard before among these hills, and the curiosity of the people was in small degree excited. It was an interesting spectacle to see them coming from all directions, through the fields and groves as the appointed hour drew near, not following any beaten track, but in groups of five or six, and sometimes more in number.

When they were all assembled, they filled up the rude cabin, and occupied a large space around the doors. We commenced the worship of God by singing a hymn. I then proceeded to the exhortation and general confession as usual. The only audible response was from the aged father of the family; and deep was the stillness which rested upon that simple congregation, when his voice, tremulous and agitated at first, was heard uttering in accents which every man knew, were those of unfeigned humility and devotion, the words, "Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep." The regular services of the Church were not adhered to, but they were so far observed as to leave a distinct and correct impression upon the minds of the people of the nature and peculiarity of our form of worship. I baptised the three youngest children, and preached. After the services were over I fell into conversation with some of old men who were present, and found that some of them had been familiar with the liturgy of our church in early life, in Maryland and Virginia. But many, many years had rolled away since they had heard its devotional aspirations, and they had united themselves to other churches. But it was pleasant to them, to hear again the sounds which recalled so forcibly the thoughts of their earliest days. I soon had to take leave of him, and of my aged friend. When I shook his hand I was affected with the humble manner in which he thanked me, and besought the blessing of God upon me.

As I rode home I could not help saying to myself, There is a Christian. How truly his heart seems to be with God! He humbly strives for an interest in his Saviour. How few his temptations apparently! How poor the promises of the world! And how rich and blissful the promises which are in Christ! And then how solicitous for his children. Never shall I forget the simple, yet pathetic manner in which he took me aside, and requested me to speak privately to his daughters, of Him who is the way, the truth and the life. His poverty and temporal difficulties so far from embittering his spirit, only drive him to cleave more closely to his Father in Heaven.

(To be continued.)

For the Gambier Observer.

THE TENOR OF THE GOSPEL OF PEACE.

I.

The way to Heaven is revealed in four words—

"ACQUAINT THYSELF WITH GOD."

II.

The guide to that way in three—

"SEARCH THE SCRIPTURES."

III.

The privilege afforded in that way, in four—

"CALL UPON THY GOD."

IV.

The spirit of this divine doctrine in three—

"FAITH, HOPE, CHARITY."

V.

The essence of it is comprised in six—

"LOVE TO GOD, LOVE TO MAN."

VI.

The mode of our salvation in six—

"BELIEVE ON THE LORD JESUS CHRIST."

VII.

The means of our obtaining it in eight—

"REPENTANCE TOWARD GOD, FAITH IN HIS DEAR SON."

VIII.

The duty enjoined thereby in three—

"FOLLOW AFTER RIGHTEOUSNESS."

IX.

The result of our doing so, in six—

"PEACE, WHICH THE WORLD CANNOT GIVE."

X.

The issue of that result, in two—

"ETERNAL LIFE."

The above was accidentally met with, and with the hope of its being useful, in despite of its quaintness, I send it for your disposal.

P.

From Herbet's Works.

THE PARSON'S LIBRARY.

The Country Parson's library is a HOLY LIFE; for (besides the blessing that it brings upon it,—there being a promise, that if the kingdom of God be first sought; all other things shall be added) even itself is a sermon. For the temptations with which a good man is beset, and the ways which he used to overcome them, being told to another, whether in private conference or in the church, are a sermon. He that hath considered how to carry himself at a table about his appetite, if he tell this to another, preacheth; and much more feelingly and judiciously, than he writes his rules of temperance out of books. So that the parson having studied and mastered all his lusts and affections within, and the whole army of temptations without, hath ever so many sermons ready penned, as he hath victories. And it fares in this as it doth in physic. He that hath been sick of a consumption, and knows what recovered him, is a physician, so far as he meets with the same disease and temper; and can much better and particularly do it, than he that is generally learned, and was never sick. And if the same person had been sick of all diseases, and were recovered of all, by things that he knew, there were no such physician as he, both for skill and tenderness. Just so it is in divinity; and that not without manifest reason. For though the temptations may be diverse in divers Christians, yet the victory is alike in all, being by the selfsame Spirit.

Neither is this true only in the militant state of a Christian life, but even in the peaceable also: when the servant of God, freed for a while from temptation, in a quiet sweetness seeks how to please his God. Thus the parson, considering that repentance is the great virtue of the Gospel, and one of the first steps of pleasing

God, having for his own use examined the nature of it, is able to explain it after to others. And, particularly, having doubted sometimes, whether his repentance were true, or at least in that degree it ought to be,—since he found himself sometimes to weep more for the loss of some temporal things, than for offending God,—he came at length to this resolution, that repentance is an act of the mind, not of the body (even as the original signifies); and that the chief thing which God in scripture requires, is the heart and the spirit, and to worship him in truth and spirit. Wherefore, in case a Christian endeavor to weep and cannot, since we are not masters of our own bodies, this sufficeth. And consequently he found that the essence of repentance (that it may be alike in all God's children,—which, as concerning weeping, it cannot be, some being of a more melting temper than others) consisteth in a true detestation of the soul, abhorring and renouncing sin, and turning unto God in truth of heart and newness of life, which acts of repentance are and must be found in all God's servants. Not that weeping is not useful, where it can be (that so the body may join in the grief, as it did in the sin); but that, so the other acts be, that is not necessary. So that he as truly repents, who performs the other acts of repentance, when he cannot more, as he that weeps a flood of tears.—This instruction and comfort the parson getting for himself when he tells it to others, becomes a sermon. The like he doth in other christian virtues, as of faith and love and the cases of conscience belonging thereto: wherein (as St. Paul implies that he ought, Rom. ii.) he first preacheth to himself, and then to others.

From the Richmond Enquirer.

RUSSIA versus ENGLAND.

Or—Who shall possess the Holy Land?

Newspapers at this epoch of the World's age are of great interest to the student of the Prophetic Writings, especially as the seventh and last phial of the Apocalypse is now pouring into "the air"—the governments of the Prophetic Earth, i. e. within the limits of the Ancient Roman Empire. The sixth phial has almost been drained of its dregs by Europe and the Euphratean Empire; and the new route which the transit of Indian commerce is about to take, together with the events in relation to Egypt and surrounding countries, are rapidly preparing the way for the return of the Jews to their own country. We know that here in this new country, if a little canal or railroad run through a certain section; it enhances the value of the tract on which contrivances may be "located." And why? Because of the route it opens for the transit of the produce of said tract, to some home or foreign market; and of the facilities it affords the land owner of supplying his wants of luxury or necessity. How much more then, shall the Holy Land, once the emporium of Indian commerce, in the times of David and Solomon, be elevated in consideration and value, when steamboats are paddling the waters of the Euphrates and Red Sea, and bearing to and fro "the wealth of Osmus and Ind?" When Egypt has completed the subjugation of the Arabs, and England shall have restored the commerce of the East to its ancient route—to that route it was accustomed to take before Capt. Diaz and Vasco da Gama doubled the Cape of Good Hope, and sailed to Calicut, on the shores of Indostan—what country in the known world will be more eligible as a theatre of European and commercial enterprise, than the Land of Canaan? But who shall possess this central position—a position which commands the trade of the Eastern and Western hemisphere, and therefore destined to be the Highway of the Nations—the High Court, Metropolis and Mistress of the World? It belongs to Egypt now, by conquest from Turkey, and by sufferance of Europe. But what great power will wrest it from the hands of the feeble Egyptians, and possess it for its own aggrandizement?—Will England suffer Russia? If the Russian Bear lay his paw upon the Land of Judea, away go the English possessions and commerce in Indostan.—But will Russia and his vassal of Constantinople permit England to erect an empire there? Who then is to have it? Some power must, for it cannot remain as it is. Here then is a case precisely similar to that of Greece. Russia wanted Greece, and would have had it; but England, France, Austria and Prussia said No, that shall not be. Then, says Russia, If I am not to have it, neither of you shall; and, therefore we will none of us possess it; but, as a matter of necessity, we will guarantee its independence of Turkey, to the Greeks themselves. So I apprehend it will be with the Land of Judea. Neither Russia nor England will consent that either shall possess it; ergo, the Jews will be restored to it, and guaranteed in the possession of their country, under the protectorate of a great maritime Power—and that Power will be England. And thus the policy of Nations will fulfil the purposes of Jehovah. JOHN THOMAS, M. D.

Richmond, Oct. 19, 1835.

The above is a singular mixture of religion and business—politics and piety—matter of fact and prophecy; and yet there is much for reflection and anticipation in the worthy Doctor's rapid sketch of eastern affairs. How many thousands there are who are anxiously contemplating the fulfilment of the great promise of restoration made to the Jews.—What joy such an event would produce among liberal men of every religious denomination on earth. What an immense triumph it would be in the fulfilment of the prophecies. That the Jews will be restored to their ancient possessions in the Holy Land, we have never doubted. It is impossible to contemplate the dispersion of the nation in every quarter of the globe, and their providential protection—their unity and faith, and distinct national character—without arriving at the conclusion, that the great promise made to them will be fulfilled.

"Hear the word of the Lord, O ye nations, and deliver it in the islands afar off, and say, He that scattereth Israel will gather him and keep him as a shepherd doth his flock."

It is, however, not to be denied that there is less zeal among the Jews for their restoration at this time than at any former period. The old and pious constantly pray for it; but the progress of civilization and the march of toleration and liberal principles have reconciled the Jews to the Christian governments under which they live, and live prosperous and happy, and they

are therefore content to leave the great work of their restoration to that Providence which has hitherto protected them, and will in proper time bring about their redemption. Political events, however, are working to this end, without the aid of the Jews, clearly apparent.

When the pressing claims of Russia to Syria shall endanger the possessions of England in India, and turn the current of Persian commerce into the Black Sea, the purchase of Judea for a valuable consideration will reconcile both Turkey and Egypt, and the protection of England will give stability to the new government, and keep in check the rapacity of the Sultan, the revolutionary principles of the Bey of Egypt, and the desire of new conquests by Russia. Its position is admirable for trade, commerce and manufactures.—The ports so famous for commerce in the time of Solomon, at the head of the Mediterranean, can again be opened, their harbors and channels cleared, and their former enterprise revived; canals, railroads, manufactures, and all the modern improvements of the age can be introduced, and that country restored to wealth and magnificence,—a liberal government established, and one of the greatest events which has occurred for eighteen hundred years can be brought about peaceably, without great sacrifice, and with the approbation, confidence, and good will of every liberal nation,—and the Jews will owe to the Christian powers the great debt of their restoration.

It is an interesting subject to dwell upon, and will never cease to occupy the attention of the truly religious. Such an event would be a glorious triumph for Revelation and the Prophecies—infidelity would sink into the earth,—and faith would be like a rock of adamant that time could never affect. Millions, who are this day strangers to the Law and the Prophets, would ask to see the Good Book which had promised these events, and he, who was born and died a Jew, would have his mission fulfilled in the only great act which yet remains unconsummated.—N. Y. Star.

ILLUSTRATIONS OF SCRIPTURE.

From a recent English work entitled "Gleanings in Natural History," by EDWARD JESSE, Esq.

"A gentleman whose name alone would be sufficient to attest the accuracy of the fact, communicated the following circumstance to me. He was travelling in Greece, and passed a few days at the house of an acquaintance in that country. While he was there, a large body of wolves came down from the mountains in the night, and committed great havoc among the sheep, goats and other animals belonging to the inhabitants of an adjoining village. As the country people knew the place to which the wolves generally retreated, they assembled in a large body, and made an attack upon them. In the evening some of the peasants brought a dead wolf of a large size to the gentleman referred to and told him that it was the leader or head of the pack of marauders. His foot was as large as the fist of a man. On questioning the country people on the subject, they asserted, as a well known fact, that wolves were occasionally in the habit of selecting one particular whelp from a litter, which they carefully concealed in some secure place, and fed with live animals.—The wolf thus fed, grew strong and vigorous, and subsequently became the leader or king of the pack, heading them on all occasions and directing their operations.

"It may be thought that there is not sufficient authority to prove the truth of this circumstance. It is not probable, however, that peasants would have invented the story, and in a country where wolves abound, there must have been many opportunities, through a succession of years, to enable them to ascertain the fact.—The following curious and interesting passage, however, in the 19th chapter of the prophet Ezekiel, not only tends to confirm it, but almost to place its accuracy beyond a doubt. It is as follows:—

"What is thy mother? a lioness; she lay down among lions, she nourished her whelps among young lions.

"And she brought up one of her whelps; it became a young lion, and it learned to catch the prey.

"The nations heard of him, he was taken in their pit.

"Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.

"And he went up and down among the lions; he became a young lion, and learned to catch the prey."

"There is no doubt that these words are prophetic, but we know that, in the Bible, allusions are constantly made to the habits of animals, and which are so accurately descriptive of them, that we can have no doubt of their being taken from actual observation. In the instance before us, the prophet Ezekiel seemed to be aware of the circumstance which has been related, and seems to have made use of it to illustrate the condition of the princes of Israel.

"Few things are more interesting than the truth and accuracy of the holy Scriptures, by comparing what is said of the customs and habits of Eastern nations, with what ancient and modern travellers have related of them.—For instance, in the 9th chapter of the prophet Ezekiel it is said that a 'man amongst them' was clothed with linen, with a writer's ink-horn by his side, or upon his loins. It is well known to those who have traveled in Eastern countries that even at the present time persons employed to write carry an ink-horn tucked in their girdle on one side of them, and pens or reeds on the other. The psalmist speaks of the 'dew of Hermon,' a hill near Nazareth. Maundrell relates, that the holy palmer being by the dew of Hermon, our tents being as wet with it as if it had rained all night."

"In the 49th chapter of the prophet Jeremiah are these words:—'He shall come up like a lion from the swelling of Jordan.' The banks of this river are still covered with a thick undergrowth of shrubs, in which several sorts of wild beasts harbour themselves. During the periodical overflows of the river, these beasts are driven out of the covert, and this circumstance gave occasion to the comparison referred to.

"These, and instances without end, might be brought forward as satisfactory proofs of the accuracy of biblical allusions, and which are as

authentic as they are interesting."—Episcopal Recorder.

RELIGION THE SAFEGUARD OF LIBERTY.

If the noble and dear bought heritage of our freedom is to descend an undiminished patrimony to our children, and our children's children, it must be by the agency of principles which bring the retributions of a future world to bear on the destinies of the present. For myself, I look to religion as the ark in which our liberties are to be preserved—not by an unholy alliance of church and state, but by the bland and reforming influence of this religion on the manners of the community, on the hearts and lives of our citizens.

This religion which we regard as the palladium of our freedom, is in its genius republican. It teaches the doctrine of equal rights and privileges. It is not limited, like the pagan religion, to a few of the noble and learned who may be initiated into its mysteries. It addresses its mandates alike to rulers and to people, to masters and to servants; and carries its consolations and hopes alike to the cottage and the palace. It commands its teachers to announce its glad tidings in the hearing of every rational creature. It acknowledges no privileged aristocracy. The philosopher, and the man of letters, and the man of business, are equally called to bow to the supremacy of its authority.

Let this religion, which is thus fitted to our republican institutions, send its healing influence through all the ramifications of society, and we will never despair of the republic.—There will ever be found among us a redeeming spirit, which will save us from the misrule of tyranny, and the pitfalls of anarchy. Let the public opinion be enlightened, and the public morals be untainted, and we may bid defiance to the undermining of internal corruption, and to the incursions of the proudest foreign foe.—Let me then adjure you by the love of your country, to see that there be no ignorance to misguide public opinion, which you can instruct; and no vice to pollute the fountains of public morality, which you can reform. Put forth your utmost energies to render the radiations of knowledge and the renovating power of religion universal; and, whatever may become of our beloved country, you will merit a triumph at their hands, and will ultimately receive the reward of well doing. Proclaim a war of extermination against ignorance and vice; and withered be that arm which is raised for their defence.—President Wood's Inaugural Address.

It is said of St. John, the divine, who was the survivor of Christ's immediate apostles, that in the last days of his ministry, he preached of nothing but love. It is not difficult to credit this interesting memento, since love is the prevailing theme in his admirable epistles. It is a pleasing supposition, and one, which perhaps lacks not altogether, a foundation in truth,—that his vision in the Isle of Patmos, taught him how necessary it was in the Christian's journey towards the heavenly Jerusalem, to have witnessed the sacred love which united the vast multitude who surrounded the throne of God, attuning the voices of Archangels, and the spirits of the just made perfect, in one melodious song, and filling them with one common sentiment of heavenly love, he was made to feel how utterly they must fall of fitness for that blessed society, who do not cherish, and keep alive the sacred flame, toward them who are fellow-pilgrims to that happy abode.—Chr. Witness.

FOREIGN MISSIONS.

At the monthly concert in Charles street, Dr. Bolles, Corresponding Secretary of the Board of Missions, remarked, that within a fortnight there had been but two arrivals from India; that they had heard from every station under the direction of the Board, except two among the Indians, and the mission in France; and that at no former period had the various stations on the whole appeared more promising. Recent intelligence informed him of the baptism of twenty-five Karens at one time. Tidings had also come from one of the Indian stations, of the baptism of five aborigines at the same time.

The Secretary further stated that a new station in India had been resolved upon, about four hundred miles north of Ava, in Assam, among the Shans, a people numbering something like eighteen millions, and speaking a language bearing a strong resemblance to the Burman and the Siamese. This province lies on the borders of Burmah and of China, and belongs to the British possessions. Two families have been designated to this station. They take with them a press, with the means of putting it in operation. Very interesting intelligence may be expected in the forthcoming number of the Magazine.—Chris. Watchman.

MISSIONARIES AND OTHERS LOST.

The schooner Bridget, of Chicago, bound for the Lower Lakes, was lost on the 10th of November near Michigan City. She had on board six passengers, among whom were three female missionaries destined for the Machinac station, who, together with the hands, making in all fifteen individuals, perished. The bodies of twelve of the unfortunate persons have been found. It was supposed that the schooner Lodi, of Chicago, was also lost, with all on board.—Newark Daily Advertiser.

Sin hath a life, and that such a life as whereby it not only lives, but rules and reigns in all who are not born of God. By the entrance of grace into the soul it loseth its dominion, but not its being; its rule, but not its life. The utter ruin, destruction, and gradual annihilation of all the remainders of this cursed life of sin is our design and aim in this duty, which is therefore called mortification. The design of this duty, wherever it is in sincerity, is to leave sin neither operation, life, nor being. And this concerns us in all that we are and do; in our duties, in our callings, in our conversation with others, in our retirements, in the frames of our spirits, in our straits, in our mercies, in the use of our enjoyments; in our temptations. If we are negligent unto any occasion, we shall suffer by it. This is our enemy, and this is the war we are engaged in; every mistake, every neglect is perilous.—OWEN.

If we expect to live to Christ in heaven, we must live to him on earth.

DEATH.

There is perhaps no feeling of our nature so complicated, so vague, so mysterious, as that which we look upon the cold remains of our fellow-mortals. The dignity with which death invests even the meanest of its victims, inspires us with an awe no living creature can create. The monarch on his throne is less awful than the beggar in his shroud. The marble features, the powerless hand, the stiffened limbs, the eye closed and glazed—Oh, can we contemplate these with feelings which can be defined! These are the mockery of all our hopes and fears; of our fondest love, and our fondest hate.

There is nothing magnanimous in bearing disappointment with fortitude when the whole world is looking on. Men in such circumstances act bravely from motives of vanity; but he who in the vale of obscurity, can brave adversity; who, without friends to encourage, acquaintances to pity, even without hope to alleviate his misfortunes, can behave with tranquillity, is truly great; and whether peasant or courtier, deserves admiration and respect.—GOLDSMITH.

What we are afraid to do before men, we should be afraid to think before God.

As the way to stop bleeding, is by opening a vein, so the way to stop unreasonable sorrow, is to turn it against sin.

The best way to please all, or displease any with the least danger, is to please Him, who is all in all.

Religion begins with a knowledge of man's self, and is perfected with the knowledge of God.

He that is little in his own eyes, will not be troubled to be little in the eyes of others.

THE OBSERVER.

GAMBIER, FRIDAY, DEC. 25, 1835.

CONFIRMATION.—On Sunday last, the 20th inst. in the College Chapel, the rite of confirmation was administered by Bishop Mellvaine to twenty-eight persons—eight or ten of whom were students, connected with the College.

FIRE.—On Thursday night, the 17th instant, about 2 o'clock, the dwelling of Bishop Mellvaine was discovered to be on fire, the family being awakened by the smoke, some having narrowly escaped suffocation. The fire originated from the dining-room hearth, by communicating with shavings under the floor. The alarm was immediately given; but so great was the difficulty of reaching the seat of the fire, and so few facilities were possessed for checking its progress, that it was a long time doubtful whether the house could be saved. Providentially, however, there was but little wind, and the progress of the flames was slow. After more than two hours' exertion, and when the flames had just reached the roof, they were fortunately subdued. Considerable damage was done to the building, which will require some hundreds of dollars to repair.

The removal of the Bishop's library and furniture was attended with as little destruction and loss as could be expected. Much valuable clothing, however, was consumed.

MOTIVES FOR GIVING.

It is a part of the duty of a minister, as prescribed by an inspired apostle, to "charge them who are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate." The question then arises, how shall this duty be discharged? What arguments shall the messenger of God employ? This question, we say, arises; for we have heard of very strong and serious objections made to the character of certain appeals in behalf of benevolent objects. But without specifying these objections, let us enquire what different kinds of appeals may be made. In the first place, the advocate of a benevolent society or object, may appeal to the self-interest of his hearers. He may show that the money they are urged to give, is a profitable investment—that what they take out of one pocket they will soon put into the other, and that with increase. It may be shown that the sacrifice required now, will prevent far greater sacrifices in time to come, and that though it will benefit others, it will benefit themselves quite as much—that it will give a new start to their village, raise the value of property in their vicinity—improve society about them—increase the privileges of their children, &c. &c. This is one class of arguments allowable and efficient.

Another class consists of warm appeals to the sympathies of human nature. Are we pleading the cause of Education? The manifold evils of ignorance may well be recounted. Or of Temperance? Let imagination draw, as vividly as possible, the picture of the bloated and loathsome drunkard—of his heart-broken wife, of his ragged and neglected children, of his dilapidated hut, which sickens the traveller's heart at the thought of the misery which must dwell there. Or is the subject of our advocacy the poor benighted heathen? Here also, if possible, let the accumulation of woes under which he suffers—brutish ignorance—more brutish passions—want—oppression—cruelty—despair—let these be set before the mind, that every heart-string may be made to vibrate. And so with the many other objects, in this world of sin and sorrow, which need our help. Such appeals are adapted to our nature, and to yield to their tender influence is no disgrace to any man.

But there is another class of allowable arguments.—The Christian or Christian minister may appeal directly to the conscience. He may lay down as plain as a bounden duty. He may tell the rich that God requires of them to give of their abundance, and the poor even of their poverty, each class according to their ability. He may remind them, that what they are asked to give, is not, strictly, and in the highest sense, their own; that they are only stewards for God, and that He expects that they will employ his property for the good of their fellow creatures, as well as for their own. Whilst it is freely admitted that no man is entitled to take a mite from them by force, they may be distinctly told, that God put these means into their hands with the implied understanding, that they should disburse a portion of it according to the exigencies of mankind, and that if they fail to do so, they are keeping what belongs to others. They may be told that God has made them his almoners, and that they must see to it that they are faithful in the distribution of His bounty. Are they members of God's Church? They have assented to this principle. Are they not members? Still they cannot deny it. The obligation rests on all, and "every man must bear his own burden."

Here, then, are the different modes of appeal, and besides these we know no other. Every particular argument may be classed under one or other of these three.

But which of these classes of arguments shall be employed by the advocate of benevolent institutions? Our answer is, all of them—all in their proper place and measure. But suppose a man to object to the use of the last class, as too high-toned—as encroaching too much on his personal rights and personal dignity? We can only answer, that his views of the matter are the reverse of our own. In this very class the highest principle of our nature is exclusively appealed to—that which constitutes our "proper humanity." So far from being an insult, it is a compliment. The noblest consideration, upon which man can be urged to do any work, is that "But," cries the objector, "I am unwilling to be told that I am bound to do this or that." He forgets two things. First, that he is free as air to do, or forbear to do, and that the bond is only on his conscience. Secondly, that this obligation was laid upon his conscience by his God. If he would be found fighting against God, then we must leave the matter: it is not for a fellow mortal to take part in such a controversy.

KIND SYMPATHY OF THE PRESBYTERIAN CHURCH OF SCOTLAND WITH THE SUFFERING CLERGY OF THE EPISCOPAL CHURCH OF IRELAND.

The following proceedings of the late synod of Aberdeen exhibit a degree of Christian feeling, which we take great pleasure in publishing, as an example and encouragement; as well as a strong testimony to the spiritual character and faithful spirit of the Irish Protestant Episcopal Clergy.

From the Aberdeen Observer.

On Tuesday afternoon the very Rev. the synod of Aberdeen met in the West Church, when an impressive discourse was delivered by the Rev. A. L. Gordon, the late Moderator.

After some preliminary business had been gone through, Mr. Robertson, as Corvener of the Committee on the Irish Church, stated that it had been referred to the Committee to prepare a draft of a petition to both Houses of Parliament, and an overture to the General Assembly, on this subject; but after having met, it occurred to the Committee that, as Parliament was not now sitting, they could not petition the Legislature—and therefore they had drawn up a declaration of the views of the Synod, and an overture to the General Assembly, both of which would now be read.

The following is a copy of the Declaration:

"THE SYNOD OF ABERDEEN DO SOLEMNLY DECLARE, That, deeply sensible of the inestimable privileges, both religious and civil, which they owe, under God, to the blessed Reformation, they cannot but express their most profound regret, that, in opposition to the frequently declared wishes of the Protestant community, measures calculated but too evidently to sap the foundations of our Protestant institutions, should have received the sanction of one branch of the British Legislature.

"That they can contemplate in the dismemberment of the Protestant establishment in Ireland, in the suppression, in that unhappy country, of nine hundred and fifty Protestant parishes, no other result, whatever attempts may be made to disguise the real nature of the measure, or how the promoters of it may have imposed upon themselves, than the restoration and re-establishment of Romish supremacy.

"That, as regards the pretence set up by some, of providing, from the surplus funds of the Church, means for the moral education of the people, they submit that they know of no moral education apart from the teaching of the law and the testimony, of no other foundation of human virtue than that can be laid, than the stone which, though rejected by the builders, has nevertheless become the chief stone of the corner, of nothing that can cleanse and make holy the heart of man, but the sanctifying streams of the Gospel of truth.

"That in thus deprecating the application to other purposes than those of a strictly religious character, the property possessed by the Establishment of Ireland, they have no desire to prevent the better distribution of its property; but, on the contrary would heartily rejoice in its being so applied as to secure every parish throughout that part of the United Kingdom the inestimable blessing of a resident and efficient Protestant Clergyman.

"That they are satisfied, however, that although in regard to the Church of Ireland, a Church to which they willingly bear their testimony that it possesses, at the present time, a very large proportion of faithful and zealous ministers, much might be done to increase its efficiency by a better distribution of its revenues, yet the main cause of the depressed state under which it now labours, is to be found, not in evils inherent in itself, but in the insidious and revolting persecutions to which, for a length of time, it has been systematically subjected.

"That, in charging these upon the Romish Priesthood, they found not the charge exclusively upon inflammatory harangues delivered from their pulpits and much less upon the equivocal evidence of an occasional outrage by the populace, but upon documents to which the Popish Hierarchy of Ireland have given their authoritative sanction, and of which, with all their unworthy evasions, they have been utterly unable to give even a qualified explanation;—upon documents which the Synod submit must prove, to every unprejudiced mind, that the Romish Church is, in its very root as in her branches, an anti-Christian and persecuting Church, the reproach and the scourge of that unhappy country.

"That under such circumstances they do feel, that they should be waiting for no other, which they have sworn to support to the best interests of man, but for the intercession of heaven, and that they should have ample reason indeed to regard themselves as a degenerate race of men, if they hesitated for a moment to lift up their loudest testimony in behalf of their Protestant brethren of Ireland, and in behalf especially of those lively oracles of Divine truth, which are the richest Protestant inheritance, handed down to us in the kind providence of God, through the fathers and the martyrs of the blessed Reformation; and if they failed to denounce, in the strongest and most emphatic terms that language can supply, the awful guilt and danger that must be incurred by all who lead themselves, in any way whatever, to seal up anew 'the fountain of living waters, and thus to leave the people to perish in a weary land.'

The following is the overture to the Assembly:—

"Whereas the blessed Reformation, by unsealing to mankind the fountains of Divine truth, has been mainly instrumental, under a gracious Providence in rendering their religion a service reasonable in itself, and acceptable to God, and in confirming to them the inestimable privileges of religious and civil liberty; and whereas, from the length of time during which these privileges have been uninterrupted enjoyed by the people of this country, from an imperfect acquaintance on the part of many among us with the history of Popery, and especially from the tone of pretended liberality which has late been assumed by the Church of Rome, there is great reason to fear that they have become, in some measure, insensible to the blessings which as Protestants they enjoy; and, whereas, farther, from the rapid strides which the Romish Church is now making, and particularly in Ireland, to the recovery of her former prepotent dominion, our invaluable Protestant institutions and privileges may come to be exposed to the most imminent hazard, it is humbly overtured by the very Rev. the Synod of Aberdeen, to the Venerable Assembly of the Church of Scotland, indicted to meet in Edinburgh in May next, that they would take such measures as to them may seem best adapted to keep alive the Protestant feelings of the country, and to confirm our people in their attachment to their Protestant faith."

Mr. Robertson said it had also been suggested, that a letter should be drawn up and sent to the Archbishop of Armagh, expressing the sympathy of the Synod with the suffering Irish Church, and the following draft had been prepared:—

"LETTER TO THE PRIMATE OF IRELAND.

"May it please your Grace, In transmitting to your grace the above resolutions of the Synod of Aberdeen, we, the ministers and elders thereof, while we conscientiously cherish those Presbyterian feelings which we have inherited from our fathers, beg to express at the same time, our most cordial sympathy with our suffering Protestant brethren in Ireland, our high admiration of the truly Christian heroism with which they have been enabled to support themselves, under circumstances of unparalleled difficulty, and our heartfelt conviction founded on the promises of the everlasting Gospel, that, on the night of affliction thus improved and sanctified, the joys of a blessed morning must at no distant period arise. We beg to assure your grace that it is our earnest prayer

that the great Head of the Church may bring about this happy result in his own good time. (Signed.)

Mr. Murray, crossed the synod had raised the "No Popery" cry, as one of the most fearful signs of the times was the indifference of many to the designs and the progress of Popery.

Mr. Simpson, of Trinity Church, after referring to the infatuated conduct of government with regard to the Irish Church, said, that when the Prime Minister of the country had declared that there was no essential difference between Protestantism and Popery, it was time for the Church to raise her loudest protestation against the doctrine. The Government were doing all in their power to discourage Protestantism and encourage Popery. They had lately given a pension of £300 to Mr. Moore, the writer of a work entitled, 'A Gentleman in search of a Religion,' the tendency of which was to show that the Roman Catholic was the best Religion. On the other hand, Dr. McLeod of Campsie, who had prepared an Irish version of the Psalter, and had requested a grant from Government, in order to get so useful a work published, had been refused with a degree of discourtesy not common in civilised life.

It was then agreed that copies of these documents should be printed and circulated amongst the members of the Presbyteries.

It was also resolved that the Committee should be authorised to petition Parliament in the name of the Synod, if they should see cause.—*Albion.*

CLERICAL CHANGES.—The Rev. A. H. Lamon, late Rector of St. Stephens, Church, Culpeper, Co. Va., has removed to Madison, in Indiana.

The Rev. F. H. Laird has resigned the Rectorship of Springhill at St. Mary's parish, Somerset, Co. Md., and is about to remove into the diocese of Ohio.—*Episcopal Rec.*

THEOLOGICAL HONORS.—The Bishop of Gloucester has proposed that a separate examination be instituted, and separate honors be assigned to the University of Cambridge, (England) for theology. He proposes to extend this examination to all students of the university, and not to restrict it to candidates for the clerical order.

He maintains that it is of the utmost concern, both to the individuals and to society, both to the nation and the age in which they live, that the legislators, the judges, and the magistrates should have their minds early imbued with the knowledge of God's word, and their intellectual habits early associated with its contemplation. "Such a portion," he remarks, "of theological acquisitions as an academic education can supply, will prove to the laity a treasure of high price, a consolation, which, amidst all the cares and occupations of life, will minister to their happiness in this world, and keep constant before their eyes the prospect of a better state of existence."—*Southern Churchman.*

Fair.

The Ladies' Fair of St. Paul's Church, Mount Vernon, will be held in the Court House on the first Wednesday, Thursday and Friday after Christmas. A variety of fancy and useful articles will be exhibited for sale.

SUMMARY.

PRESIDENT'S MESSAGE.—This document is of too much interest and importance, not to be noticed in our columns, though from its length, and character as a political paper, it will not be expected to appear without abridgment. We give below from the *Landmark*, a brief summary of its topics, and an extract in relation to our difficulties with France.

This document, which has been looked for with so much interest, we have laid before our readers, at some expense of trouble to ourselves and derangement of our course of publication. It was received in New York in 12 and a half hours, and in Boston in 26 hours and 50 minutes from Washington, a distance of about 400 miles. It was delivered on Tuesday at the opening of the session. Our readers are not all, probably, aware that it is printed before it is delivered, and copies are generally in the hands of messengers, who start upon their express the moment the reading of the message commences. Above the above the present message could have been read, it was probably fifty miles from Washington.

On the whole the message will be acceptable. It is a plain, intelligible document, the chief objection to it being its extreme wordiness. It might have been comprised without the least difficulty or detriment, in half the space. But true diplomacy, we suppose, does not consist in coming very directly to the point.

The message communicates no new or important facts in regard to the foreign relations of the country. Its tone on the French question is decidedly pacific; more so than was generally anticipated, and more so, we fear, than many wished. We think the President has taken the right ground. However his previous messages may have been severe, or threatening, or offensive to the French, they had no right to take offence, as it was but a communication from one branch of our government to another, and not a direct address to France. Congress never sanctioned it, and if it were an insult, the American government, as such, were not answerable for it. Although the President now denies the right of France to demand an explanation or apology, and in his message maintains a dignified determination to make no such apology, there can be no doubt that such a course of conduct will be deemed by France a sufficient explanation, and that we shall very soon see an end of the controversy. No action will be had upon the subject, whatever may be the result of the negotiations of the Charge d'Affaires, till the message shall have been read in France.

The national treasury, the message represents as being in a very prosperous condition. This very prosperity will be to Congress a source of embarrassment. The President recommends the appropriation of the surplus revenue to works of national defence; but upon this subject there will be as many minds as there are millions of dollars in the treasury.

The President recommends, though in a very indefinite manner, a prompt and efficient organization of the militia. He recommends also an increase in the naval force.

The Bank of the United States, dead as it is, is still a subject of the President's attack. He congratulates the country that the monster has been killed dead and buried, and wrapped in his shroud forever; and speaks with very great satisfaction of the system which has taken the place of the bank.

OUR RELATIONS WITH FRANCE.

The people of the United States are justly attached to a pacific policy in their intercourse with foreign nations. It is proper, therefore, that they should know whether their Government has adhered to it. In the present instance, it has been carried to the utmost extent that was consistent with becoming self-respect. The note of the 25th of January, to which I have before alluded, was not the only one which our minister took upon himself the responsibility of presenting on the same subject, and in the same spirit. Finding that it was intended to make the payment of a just debt dependent on the performance of a condition which he knew could never be complied with, he thought it a duty to make another attempt to convince the French Government, that while self-respect and regard to the dignity of other nations would always prevent us from using any language that ought to give offence, yet we could never admit a right in any foreign Government to ask explanations or to interfere in any manner in the communications which one branch of our public councils made with another; that in the present case, no such language had been used, and that this had, in a former note, been fully and voluntarily stated, before it was contemplated to make the explanation a condition, and that there might be no misapprehension, he stated the terms used in that note, and every explanation, which could reasonably be asked, or honorably given, had been already made; that the contemplated measure had been anticipated by a voluntary and friendly declaration, and was therefore, not only useless, but might be deemed offensive, and certainly would not be complied with, if annexed as a condition.

When the latter communication, to which I specially invite the attention of Congress, was laid before me, I entertained the hope that the means it was obviously intended to afford, of an honorable and speedy adjustment of the difficulties, between the two nations, would have been accepted, and I therefore did not hesitate to give it my sanction and full approbation. This was done to the minister who made himself responsible for the act; and it was published to the people of the United States, and is now laid before their representatives, to show how far their Executive has gone in its endeavors to restore a good understanding between the two countries. It would have been, at any

time, communicated to the Government of France, had it been officially received.

The French Government having received all the explanation which honor and principle permitted, and which could in reason be asked, it was hoped that no longer hesitate to pay the instalments now due. The Agent authorized to receive the money was instructed to inform the French Ministry of his readiness to do so. In reply to this notice, he was told that the money could not then be paid, because the formalities required by the act of the Chambers had not been arranged.

Not having received any official communication of the intentions of the French Government, and anxious to bring, as far as practicable, this unpleasant affair to a close before the meeting of Congress, that you might have the whole subject before you, I caused our Charge d'Affaires at Paris to be instructed to ask for the final determination of the French Government; and in the event of their refusal to pay the instalments now due, without further explanations, to return to the United States.

The result of the last application has not reached us, but it is daily expected. That it may be favorable is my sincere wish. France having now, through all the branches of her government, acknowledged the validity of our claims, and the obligation of the treaty of 1831, and there really existing no adequate cause for further delay, will at length, it may be hoped, adopt the course which the interest of both nations, not less than the principles of justice, so imperiously require. The treaty being once executed on her part, little will remain to disturb the friendly relations of the two countries; nothing, indeed, which will not yield to the suggestions of a pacific and enlightened policy, and to the influence of that mutual good will and of those generous recollections, which we may confidently expect will then be revived in all their ancient force. In any event, however, the principle involved in the new aspect which has been given to the controversy, is so vitally important to the independent administration of the Government, that it can neither be surrendered nor compromised, without national degradation. I hope it is unnecessary for me to say that such a sacrifice will not be made through any agency of mine. The honor of my country shall never be stained by an apology from me, for the statement of truth and the performance of duty; nor can I give any explanation of my official acts, except such as is due to the integrity and justice, and consistent with the principles on which our institutions have been framed. This determination, which I have, indeed, studied their character to, but little purpose, if the sum of twenty-five millions of francs will have the weight of a feather, in the estimation of what appertains to their national independence, and if, unhappily, a different sentiment should at any time obtain in any quarter they will, I am sure rally round the Government of their choice with alacrity and unanimity, and silence forever the degrading implication.

Having thus frankly presented to you the circumstances which, since the last session of Congress, have occurred in this interesting and important matter, with the views of the Executive in regard to them, it is at this time only necessary to add, that whenever the advice, now daily expected from our Charge d'Affaires, shall have been received they will be made the subject of a special communication.

CONGRESS.—The two Houses of Congress assembled on Monday, 7th inst. at noon, in their respective Chambers, in more than sufficient numbers to make a quorum of each House.

The Vice-President of the United States took the Chair of the Senate. The Senate adopted the following regulation in relation to the Senate Chamber, the Galleries, and the Reporters.

The Circular Gallery shall be appropriated for the accommodation of ladies, and gentlemen accompanying them. The Reporters shall be removed from the East Gallery, and placed on the floor of the Senate under the direction of the Secretary.

No person, except members of the House of Representatives, their Clerks, Heads of Departments, Treasurer, Comptroller, Register, Auditor, Post Master General, Presidents, Secretaries, Chaplains to Congress, Judges of the United States, Foreign Ministers and their Secretaries, Officers who by name have received, or shall hereafter receive, the thanks of Congress, for their gallantry and good conduct displayed in the service of their country, the Commissioners of the Navy Board, Governors of the time being of any State or Territory of the Union, such gentlemen as have been Heads of Departments or Members of either branch of the Legislature, and at the discretion of the President of the Senate, persons who belong to such Legislatures of Foreign Governments as are in amity with the United States, shall be admitted on the floor of the Senate.

In the House of Representatives the Honorable James K. Polk was elected Speaker, and W. S. Franklin, Clerk. The only other business transacted was the choice of Printer to the House, which fell upon Messrs. Blair & Lives.—*South. Churchman.*

Deaths of Members of Congress.—The Washington papers of last week announced the death of the Hon. NATHAN SWIFT, one of the Senators from Connecticut. He died at his lodgings in that city at an early hour on Sunday morning, the 6th instant, of an enlargement of the heart. The funeral obsequies took place on the subsequent Wednesday.

This melancholy event has since been followed by the demise of another member from Connecticut, the Hon. ZALMON WILMAN, of the House of Representatives. He died at his lodgings on the night of Thursday, the 10th instant. Mr. W. had some time been debilitated by previous illness, and was in attendance on the first days of the Session, but had a relapse.

The National Intelligencer of the 12th inst. mentions the dangerous illness of the Hon. ELIAS K. KANE, Senator from Illinois; and private letters received here by yesterday's mail announce his death.

Buffalo College.—Several citizens of Buffalo have recently made the following very liberal donations, for the establishment of a College.

Wm. Williams, \$15,000, to endow the professorship of moral and mental philosophy, called "The Williams professorship."

Samuel Wilkeson, \$15,000 to endow a professorship of law, called "The Wilkeson professorship."

Alanson Palmer, \$15,000 to endow a professorship of mathematics and natural philosophy, called "The Alanson Palmer professorship."

Hiram Pratt and Orlando Allen, \$15,000, to endow a professorship of Theology, called "The Pratt and Allen professorship."

Joseph Dart and George Palmer, \$15,000 to endow a professorship of English literature and belles letters, called "The Dart and Palmer professorship."

Pierre A. Barker, \$15,000 to endow a professorship of languages, called "The Barker professorship."

Gay H. Goodrich, \$15,000, to endow a professorship of chemistry and mineralogy, called "The Goodrich professorship."

H. B. Potter and John C. Lord, \$15,000, to endow a professorship of Oriental literature and the Hebrew language, called "The Potter and Lord professorship."

General Fund.

E. Walden - - - \$5,000
R. B. Heacock - - - 5,000
Townsend & Coit - - - 5,000
B. Bathum - - - 5,000
H. R. Seymour - - - 1,000
Ira Joy - - - 1,000
Gen. Porter - - - 1,000
Wm. P. Miller - - - 1,000
W. & P. Dodge - - - 1,000

In addition to the subscription for a professorship, A. Palmer has donated \$20,000 in a lot of land of eight acres and a half, being the rear of Walden Hill, bounded by North street and Pennsylvania avenue about one mile and a half from the centre of the city, and commanding a view of the town, harbor, and river; five acres of which is given by Mr. Palmer to the College, in connection with Judge Walden, who, it is expected, under certain circumstances, will donate \$5,000 in addition to the above mentioned liberal subscription. Total subscription \$170,000.—*N. Y. Obs.*

University of North-Carolina.—The Trustees of this institution, says the Raleigh Register, at their late annual meeting elected Governor Swain, President thereof, vice Dr. Caldwell, deceased.

The City Council of Charleston have appropriated \$2,000 per annum for the endowment of a professorship in Charleston College.

The Washington Papers.—We learn from the National Intelligencer that "the splendid edition of the writings of George Washington, with historical notes and illustrations, and a life of the author, by Jared Sparks, is

steadily going on," and that "several additional volumes of it have appeared." The Hon. Daniel Webster and several other distinguished individuals certify that they have examined the plan of the edition, and that "It will comprise, in ten or twelve octavos, the best portion of all the compositions of that great man, selected from more than sixty folio manuscript volumes, and the result of more than seven years' researches by the Editor in the Public Offices in London, Paris, Washington, and all the States of the Revolutionary Confederacy, as well as in the private collections to which he has gained access in various quarters. Among these papers will be found documents concerning the domestic, agricultural, and whole business character of Washington, not less than his career in public stations; as well as of the highest interest to the farmer and merchant, as well as to the statesman, and other classes."—*South. Churchman.*

American Advocate of Peace.—The December number of this work has just made its appearance. It contains the following articles:—1st. What renders War Necessary, by the Editor. 2d. The Execution of a Deserter, by J. L. C., a late officer in the U. S. Army. 3d. The Philosophy of Forgiveness, by Rev. C. C. Vanarsdalen. 4th. View of Public Affairs, &c., by the Editor. 5th. Critical Notices. This number will be found to exceed in variety and interest most that have preceded.

Sentence of Mr. Cheever.—The Supreme Court of Salem, Mass., have sentenced the Rev. Mr. Cheever, editor of the Salem Landmark, to thirty days imprisonment in the common jail, payment of the cost of prosecution, amounting to \$130, and to give bond with sureties for \$1000, to keep the peace for two years. The offence was a libel upon Mr. Stone, in the famous publication, entitled "Deacon Giles' Distillery."

A Boston paper says: "It is surprising to see the great quantity of tobacco that is constantly arriving from Connecticut river. It is not only cultivated extensively along the banks of the Connecticut river, but commands a much higher price in this market than any other American tobacco.

The Western Canal will, this year, earn a net income amounting to 13 per cent. on its cost.

As far north and west as we have heard within a few days, (says the Albany Argus,) the snow is at a depth of from six to twelve inches, and the sleighing good. The steamer from Utica came through to Schenectady yesterday on runners.

The Rev. Dr. Sprague of Albany, and the Rev. Mr. Johnson of Jamaica, L. I., are passengers on board the packet ship *Rone*, for Havre, which sailed on the 24th instant.

Texas and its Population and Resources.—The *Tel-graph* and *Texas Register* is the title of a newspaper quarto form of elegant typography, just commenced at San Philippe de Austin. The prosperous condition of Texas is but little known we believe—there are already 60,000 inhabitants in the province, nearly to a man Americans, and the exports of cotton this year amount to 10,000 bales!—*N. Y. Star.*

From the St. Louis Observer.

PAY FOR YOUR PAPER.—If you do not pay—the Editor cannot pay—the publishers cannot pay—the printer cannot pay—the paper maker cannot pay—the men employed in the paper mill cannot pay—the stationer cannot pay—the merchant will suffer loss—the tailor will be injured—the shoemaker may fail—the butcher and market man will be disappointed, &c. All these will be injured—their engagements will be broken—their credit will be lost—their characters will be tarnished—their feelings must be wounded—their families must suffer—their business will be ruined—the paper must cease—and community remain in ignorance for the want of it—and all because you would not pay for your Paper. EQUITY.

FOREIGN.

The packet ship *Josephine*, at New York, from Liverpool, brings London dates to the 30th of October. Announced are the principal articles of intelligence they furnish. The *Paris Courier* France of October 27th as quoted by a London paper of the 24th, says: "On Sunday there was a long conference between the Ministers of Finance and M. de Broglie, in consequence of a visit made by the Charge d'Affaires of the United States to the President of the Council. It was said that M. Humann persisted in resolving not to make any payment without obtaining clear and absolute satisfaction."

There can be no doubt that Mr. Barton was urgent for an immediate decision of the French government relative to the demands he was authorized to make, and it is not unlikely that he may have obtained that decision in time to forward it by the first of November packet from Havre. The London Public Ledger, of the 28th, says—A late hour, that bills drawn by the American Government on that of France, in liquidation of the American claims, had been refused acceptance."

Spain continues to occupy the attention of England and France.

On the 14th, fifty-one Carlist prisoners had been embarked on board the brig *Timble*, for the Havana, where they are to be employed on the public works.

The Greenland Fishery.—We regret to learn from the accounts received, that the Greenland fisheries will prove nearly a total failure; few ships averaging more than two fish each. This has caused a rapid advance in the prices of all qualities of oil in London.

Expedition to Africa.—A small steamer has been launched at Greenock, having been fitted out by a Glasgow company for the purpose of trading with the inland parts of Africa. This little steamer is, when fully equipped and in working order, about ten tons weight, and is intended to explore the Niger and its tributary stream as far as the purpose of trafficking with the natives. Her cargo consists of ammunition stores, hogs, and upwards of a hundred bags of small shells called cowries, from the East Indies, which are to be given for gold dust, ivory, and other valuable produce of Africa. The *Mischief* sails for the Bight of Benin, and is well manned. Another vessel sails from the Clyde, part of the same expedition, in a short time.

A splendid steam ship of 1000 tons and 300 horse power, to be called the *Auckland*, has been contracted for by Government at Glasgow, to navigate the Red Sea. The contractor is Mr. Robert Napier. She is to be of the most magnificent description, and fitted out as a man of war vessel.

In Holland, public opinion, since our last advice, appears to have wavered for a short time as to the satisfactory nature of King's speech to the States-General, at the opening of the session. It appears to be now doubted whether the address of the Second Chamber, in answer to that speech, will be in all respects an approving or flattering echo.

All the accounts from the East, concur in stating that the Sultan of Egypt that he is relieved from uneasiness on the side of Albania, is preparing a great effort to recover all that he has lost from Mehemet Ali in Syria, and probably even to carry the war into Egypt itself.

POETRY.

From the (London) Christian Kepple for 1833.

NAZARETH.

Look, Christian, on that picture, 'tis a gem
Thy heart, thy taste, thy fancy may approve
The Nazareth in Galilee—the spot,
Where, wain'd of God, obedient Joseph fled
With holy Mary, his espoused wife;
That thence the virgin-mother's first-born son,
Jesus—the world's Redeemer, promised long—
Might, as the prophets had foretold, be call'd
A Nazarene.

Oh! who would not, could aught
Give instant wings and vision to our thoughts,
Oh! who would not rejoice a pilgrim glad,
To fly, and gaze a moment on the scene
As hallow'd oft by inspiration's pen?
The scene to which, commission'd by high Heaven,
God's first archangel Gabriel came to speed;
Saluting with strange words ineffable,
As hallow'd oft by inspiration's pen—
Most bliss'd among women from henceforth,
Mary, the Mother of the Son of God!
Look on that picture, Christian: it portrays
A spot despised through Jewry in old times,
Even as the man of sorrows, who thence sprang,
Was the despised rejected among men.

"Comes any good thing out of Nazareth?"
Inquired the scribe, and Jew—Yes, 'tis the place
Low, mean, despised, scorn'd—the very place
Most honor'd in the precincts of this earth:
There first the name of Jesus was announced,
While by the overshadowing Spirit's presence taught,
His angel lips proclaim'd the Son of God:
There, with his parents, in unspotted youth,
Obedient dwelt the Saviour of mankind!
There, with the nation of the Jews, Gibeon,
Anointed to his office, Christ began
To preach, to work, to show himself indeed
Transcendent o'er humanity, nor less
Than God—yes, the Immanuel—God with us!

Now change the scene—a moment let the eye
Be fix'd on Calvary, lo! on the Cross,
The Lamb of God in sacrificial death
Expires; and heaven is reconciled to earth!

Who is the victim? Read, oh! weeping, read
At Pilate's stern command: in Hebrew read
"JESUS OF NAZARETH," ye mocking Jews!
In Greek, ye polished strangers of the west,
"JESUS OF NAZARETH," all trembling read!
All ye from Rome, and from their afar,
"JESUS OF NAZARETH," in Latin read!
Three-honor'd Nazareth, by Heaven's decree,
Exalted high o'er all cities thus—
Not Bethlehem, where our Lord was humbly born;
Nor Jordan, in whose wave he was baptized;
Nor Salem, witness of his mighty works;
Nor Taber, the transfusion mount;
Nor thy strange garden, dark Gethsemane!
Nor Calvary itself, such favor won,
As this despise, exalted city Nazareth.

Sheffield, July, 1835.

* Referring to a beautifully executed landscape engraving on the opposite page of the Christian Kepple.

EDUCATION.

EXTRACT FROM THE ADDRESS OF L. MINOR, ESQ., ON EDUCATION.

Immense is the chasm to be filled, immeasurable the space to be traversed, between the present condition of mental culture in Virginia, and that which can be safely relied upon, to save her from the dangers that hem round a democracy, unsupported by popular knowledge and virtue. Cyrus the Great, when a boy among his play fellows, avoided contests with his inferiors in strength and swiftness always challenging to the race or the wrestling match, whose fleetness and stronger than himself; by which means, observes Xenophon, he soon excelled them, imitating this wise magnanimity of Cyrus, let us in looking around to find how we may attain an excellence, worthy of Virginia's early and long illustrious, but now waning fame, compare ourselves not with States that have been as neglectful as we, of popular education, but with some which have outstripped us in that march of true glory.

The common school system of New York, which has been in operation since the year 1816, is in substance this: The counties having been already laid off into tracts of five or six miles square, called townships,—each of these upon raising one half the sum needed there for teacher's wages, is entitled to have the other half furnished from the State treasury; and each neighborhood in the township, before it can receive any part of this joint sum, must organize itself as a school district, build and furnish a school house, and cause a school to be taught there for at least three months, by a teacher who has been examined and found duly qualified by a standing committee, appointed for that purpose. To the schools thus established, all children, rich and poor alike, are admitted without charge. Mark the fruits of this system. In 1832, there were in the state 508,878 children; of whom 494,939 were regular pupils in the common schools; leaving fewer than 14,000 for private or other instruction, and reducing the number who are unschooled, to an inappreciable point. In Massachusetts, the townships are compelled by law to defray nearly the whole expense of their schools; and the organization is in other respects less perfect than in New York. In each however, about one-fourth of the whole population is receiving instruction for a considerable part of the year; and in Massachusetts, in 1832, there were but ten persons between the ages of 14 and 21, who could not read and write.

Connecticut, with a school fund yielding 180,000 dollars annually, and with common schools established by law in every township, finds their efficacy in a great degree marred by a single error in her plan. This error is, that the whole expense is defrayed by the state. In consequence of this, the people take little interest in the schools; and the children are sent so irregularly, as to derive a very insignificant amount of beneficial instruction; so clearly it is shown, that a gratuity or what seems to be one, is but lightly valued. The statesmen of Connecticut, convinced that the only method of rousing the people from their indifference is to make them contribute something for the schools in their own immediate neighborhood, and so become solicitous to get the worth of their money, are meditating the adoption of a plan like that of New York.

Even in Europe we may find admirable, nay wonderful examples, for our imitation. Prussia has a system, strikingly analogous to that of New York; and in some respects superior to it. As in New York, the superintendence of popular education is entrusted to a distinct branch of the Government; to a graduation of salaried officers, whose whole time is employed in regulating the courses of study, compiling or selecting books, examining teachers and inspecting schools. At suitable intervals, are schools expressly for the instruction of teachers: of which

in 1831, there existed thirty-three—supplying a stock of instructors, accomplished in all the various knowledge taught in the Prussian schools. In no country on earth—little as we might imagine it—is there probably so well taught a population as in Prussia. Witness the fact, that in 1831, out of 2,043,000 children in the kingdom, 2,021,000 regularly attended the common schools; leaving but 22,000 to be taught at their homes or in private academies. France, in 1833, adopted the Prussian plan, with effects already visible in the habits and employments of her people; and similar systems have long existed in Germany, and even in Austria. The schools for training teachers (called in France and Germany, normal schools) pervades all these countries.

In England, government has yet done little towards educating the common people; but Scotland has long had parish schools equalled only by those of Prussia, Germany, and some of our own states, in creating a virtuous and intelligent yeomanry. Throughout Great Britain, voluntary associations for the diffusion of useful knowledge, in which are enrolled some of the most illustrious minds not only of the British empire but of this age, have been for years in active and salutary operation; and, by publishing cheap and simple tracts upon useful and entertaining subjects, and by sending over the country competent persons to deliver plain and popular lectures, illustrated by suitable apparatus, they have as the North American Review expresses it, "poured floods of intellectual light upon the lower ranks of society."

From a comparison with one of the eight American and European states that I have mentioned, can Virginia find, in what she has done towards enlightening her people, the slightest warrant for that preeminent self-esteem, which, in some other respects she is so well entitled to indulge. Except England, she is far behind them all; and even England (if her Societies for diffusing knowledge have not already placed her before us) is now preparing by wise and beneficent legislation, to lead away with the rest.

A great and obvious difference between our primary school system, and the common-school systems of the northern states, is, that they take in ALL children, while we aim to instruct only the children of the poor, literary paupers. We thus at once create two causes of failure: first the slight value which men set upon what costs them nothing, as was evinced in the case of Connecticut; second, the mortification to pride (an honest though mistaken pride,) in being singled out as an object of charity. As if these fatal errors had not sufficiently ensured the impotence of the scheme, the schools themselves are the least efficient that could be devised. Instead of teachers retained expressly for the purpose,—selected after strict examination into their capacities, and vigilantly superintended afterwards by competent judges—the poor children are entered by the neighboring commissioner (often himself entirely unqualified either to teach or to direct teaching,) in the private schools which chance or the teacher's unfitness for any other employment, combined always with cheapness of price, may have already established nearest at hand. There, the little protégé of the Commonwealth is thrown amongst pupils, whose parents pay for them and give some heed to their progress; and having no friend to see that he is properly instructed,—mortified by the humiliating name of poor scholar,—neglected by the teacher,—and not rigorously urged to school by any one—he learns nothing, slackens his attendance, and soon quits the temple of science in rooted disgust.

Observe now, I pray you, how precisely the result agrees with what might have been foretold of such a system. In 1833, near 33,000 poor children (literary paupers) were found in 100 counties of Virginia: of whom but 17,081 attended school at all; and these 17,081 attended on an average, but SIXTY-FIVE DAYS OF THE YEAR EACH! The average of learning acquired by each, during these 65 days, would be a curious subject for contemplation; but I know of no arithmetical rule, by which it could be ascertained. That it bears a much less proportion to the reasonable attainments of a full scholastic year, than 65 bears to the number of days in that year, there can be no doubt.—Southern Churchman.

JUVENILE.

THE GOOD LITTLE BOY WHO THANKED HIS MOTHER FOR CORRECTING HIM.

Communicated by a person who visited the little boy.

Having been in the habit of visiting work-houses and hospitals on a Sunday, for the purpose of conversing and praying with the sick, I had an opportunity of witnessing many interesting cases, among which was the following:

In the summer of 1828, I visited the London hospital. On one occasion, I was very much struck with the attention manifested by a little boy five years of age to what I said. I had been speaking to a sick person on the necessity of a preparation for death, and seeing him so very attentive, I began a conversation with him by remarking, "What a good little boy you have been to sit so still while I was talking to the sick."

"O," said he, "I like to hear you talk about God and good things."

"And pray," said I, "who taught you to love to hear of God and good things?"

"Mother," said he, "taught me to pray to God, and to love him."

"Do you not think," said I, "it was very kind in your mother to teach you?"

"Yes," said he, "I love her dearly for making me a good boy."

"Were you always good?" said I.

"O no," said he, blushing, "not always good: I sometimes tell stories, and disobey mother, and then she is forced to whip me to make me a good boy."

"What do you think," said I, "makes you do wrong?"

"Satan," said he, "for when I would do good, evil is present with me."

"Do you love your mother," said I, "when she whips you?"

"O yes," said he again quoting Scripture, "The rod and reproof give wisdom, but he that hateth reproof shall die."

"Who taught you to quote Scripture?" said I.

"Mother taught me," said he.

"Can you read the Bible?" I inquired.

"O yes," he replied.

He then by my request read a chapter both in the Old and New Testaments. I then asked him some questions out of the Scriptures, all of which he answered very much to my surprise.

After a while, he asked me as follows:—"Would you like to hear me relate my mother's regulations?"

"By all means," I replied.

He then said, "When I commit a fault worthy of correction, I am locked up in a room for half an hour, to consider whether I deserve punishment or not; but before I am left alone, my mother makes me kneel down to pray that God will convince me that I have been naughty, and to sanctify the punishment I am to receive. At the expiration of the first half-hour, if I do not feel convinced that I am in the wrong, I am locked up another half-hour, and so on, until I confess my fault, after which I am whipped according to the nature of the offence. My mother prays before she whips me, and after it is over."

The mother coming in at the same time, I inquired into the truth of what her son had related, and she assured me that it was all correct. She informed me that he was her only child, and was a great comfort to her; and though she had seldom to put her rules into execution, yet she never in the least deviated from them, and that it was his practice to thank her for her kindness in endeavoring to make him a good boy.

THE LAST LESSON.

A little girl was seized with a rapid consumption, which soon removed her out of this vale of tears; the last Sabbath she attended the school, her teacher endeavored to impress on her mind the great importance of prayer, and advised her to be diligent in that exercise; being absent on the following Sabbath, her teacher visited her and inquired if she remembered the last word she spoke to her at the school; with a peculiar emphasis, she answered; "Oh, yes, you told me above all the things not to forget prayer, I have prayed and found it sweet to pray;" her mother informed her teacher she often found her engaged in prayer. Being asked where she wished to be buried, she replied, "It is of little consequence where my body is laid, so that my soul is found in heaven." She often admonished her brothers and sisters for breaking the Sabbath, and spoke to them in the most affectionate manner on the importance of being religious. She very much anticipated the visits of her teacher; her illness was of short duration, and there is every reason to believe she died happy in the Lord.—Missionary.

From the Sunday School Journal.

HYMN ON PRAYER.

The Lord attends when children pray;
A whisper he can hear;
He knows, not only what we say,
But what we wish or fear.

He sees us when we are alone,
Though no one else can see;
And all our thoughts to him are known,
Wherever we may be.

'Tis not enough, to bend the knee,
And words of prayer to say;
The heart must with the lips agree,
Or else we do not pray.

Teach us, O Lord, to pray aright;
Thy grace to us impart;
That we in prayer may take delight,
And serve thee with the heart.

Then heavenly Father, at thy throne
Thy praise we will proclaim;
And daily our request make known,
In our Redeemer's name.

TEMPERANCE.

For the Gambier Observer.

JEWISH AND CHRISTIAN ACCOMMODATION.

Messrs. Editors:—I have lately become acquainted with a curious fact, which I feel disposed to communicate to you, since I deal, as you know, in Facts, and which I know not how to denominate better than by the above caption.

There are, I suppose, in Cincinnati, as in most other places, laws against the selling of spirits on the Sabbath. At all events in several cases, a Jew and a Christian, (is not that a misnomer?) have associated together to keep a Grocery; by which accommodation, the Jew can attend synagogue on Saturday, and keep the Grocery on Sunday; and the Christian can attend Church on Sunday, and keep Grocery on Saturday.

FACTS.

ALCOHOL A DECEIVER.

A number of gentlemen in the State of N. Y. assembled to consult upon the worth of certain parcels of land which were to be offered at public sale. After due consideration, they concluded unanimously that the lands were not worth over a certain sum, and that they would not sell for more. At the time appointed they attended the sale. No one offered more than what was considered by men when they were not poisoned, to be the worth of the property. The owner would not sell it at that price. He invited the men to his house, and gave them alcohol and water, sweetened and prepared in such a manner as to be palatable. After partaking of it they repaired again to the sale, and one of these very men who is now a highly respectable man, felt so much richer than he did before, the property appeared to be so much more valuable; and it appeared to him so much more important that he should have it, that he bid, and actually gave more than four times as much as he, or any other man, when not poisoned, thought the land to be worth, or was willing to give for it. The above account, the writer of this had from the man himself. A vendue master in Connecticut, in giving an account of such cases, said, "I have often in this way, gotten more than ten times the worth of the spirits which I furnished." Horse-jockeys, gamblers, thieves, highway robbers, and murderers, often furnish alcohol for this purpose. Men are now carrying it in great quantities to different parts of our country; to the Indians on our borders and to various portions of the heathen world, for the express purpose of deceiving those who drink it, and thus, by deception and fraud, obtaining their money. Such are some of the reasons why men drink it, and why they furnish it to be drunk by others. The one class experience a temporary pleasure, or seeming

increase of some desirable thing, and the other class obtain or hope to obtain more money. But both the money and the pleasure, or other supposed benefits, are in these cases, obtained by a violation of the laws and will of God; and although real and thus operate as motives, are nevertheless forbidden, and of course must be hurtful and short.—Eight Report A. T. S.

MISCELLANY.

AARON BURR.—The New York Sunday News states that a life of Aaron Burr is nearly ready for the press. It is said to be from the pen of Matthew L. Davis, Esq. one of the most vigorous writers of the day—long a confidential friend of Colonel Burr.

A similar statement is going the rounds of the press, and to prevent any disappointment it may be well to correct it. Mr. Davis has been engaged for some time upon such a work, the papers of Colonel Burr having been furnished to him for that purpose, and has made much progress in it, but it will not appear during the lifetime of the celebrated individual to whom it relates. Mr. Davis has ample materials, and there is no one more competent to do the worthy execution of his task. The book will be an interesting one, and if we err not, will change many opinions that have been long and widely cherished.—New York Times.

We are perfectly satisfied that the papers of Col. Burr are in proper hands—in the hands of a competent person who knows Col. Burr well—knows the weak and strong points of his character—knows his motives, and the secret springs of his actions; and while he intends to do him justice, and probably does so, he is not more competent to do him injury at this day, it is not his intention to make any representations concerning his character that facts will not warrant. Independent, however, of what relates personally to Col. Burr, the work will be full of interest, as conveying the best history of the times in which he lived, together with correspondence on local, literary, domestic, and political points, which will be unequalled for general interest. We learn that there are sufficient documents to fill several octavo volumes, and that Col. Burr kept copies of every letter he wrote, and while careful that nothing should be published to injure others, he is indifferent as to the effect produced on the public mind relative to himself.—Southern Churchman.

THE POOR BOY.—We delight to trace the progress of genius, talent, and industry, in humble life. We dwell with pleasing emotion on the character and conduct of individuals who from a "low estate," of obscurity and poverty, have raised themselves by their own native energy, to affluence and stations of respectability and renown. Our country is full of examples of this description. They fall under our observation every day. Gideon Lee was once a poor boy, and in the occupation of a tanner. He is now in affluent circumstances—recently Mayor of New York, and at present a member of congress. Charles Wells, late Mayor of Boston, was a journeyman mason. Samuel L. Armstrong, the acting Governor of Massachusetts and at the head of several philanthropic institutions, was once a journeyman printer. There are those living who recollect George Tibbitts, a day laborer, and know him now as a gentleman of wealth, influence, and enterprise—the Mayor of the city of Troy, Stephen Warren, the well known and esteemed President of the Troy Bank, rich in this world's goods, and rich, too, in public spirit and deeds of benevolence, came from an obscure town in Connecticut, penniless—a shoemaker. Perseverance, energy and industry, and moral worth, produced this pleasing consummation of human wishes. With one more example, we close our sketch.

Thirteen years since, a poor boy, "hired himself" to the captain of one of the steamboats on Lake Champlain, in some humble occupation. Few know the temptations to which young men are liable in the mixed, irregular company of a steamboat—surrounded by evil companions, and under equally bad influences. But the poor boy had a talisman to keep him from falling. He recollected that there was one human being who relied on and cared for him. "He was the only son of his mother, and she was a widow." He faithfully discharged his humble duties. His conduct was marked by those who "passed that way, and by his employers. Aspiring for what he merited, he gradually reached the top of his profession. He commanded one of the first steamboats on the Lake. His uniform politeness and attention to those who were necessarily thrown in his way, commended him for him universal respect and esteem. His reputation reached the ears of the greatest steam boat association in the World; and many who knew him when a boy on the Lake, now see him at the head of the most splendid boat that foams and dashes through the waters of the noble north, and from a salary of \$5 per month, his pay has increased to \$1500 per annum.

Thirteen years have not altered the good principles of his youth; he still retains that simplicity and purity of character which must ever be regarded as the true nobility of human nature.—N. Y. Messenger.

From the American Journal of Science.

COAL DEPOSITS.—The immense beds of bituminous coal found in the valley of the Ohio, fill the mind with wonder and surprise, as it reflects on the vast forests of arborescent plants required in their formation. Age after age, successive growths of plants, springing up in the same region, were entombed beneath strata of shale and sand stone, until the whole series had accumulated to a depth of more than a thousand feet; while beneath the whole lay the bed of an ancient ocean floor with fossil shells. Indications of coal are found at intervals, across the great valley, from the Alleghany to the Rocky mountains. It is found near the surface in Kentucky, Ohio, Indiana, Illinois and Missouri, and without doubt, may be found beneath the extensive territory deposits, which form the substratum of the great prairies in the central and northern parts of the western States. As low down as New Madrid on the Mississippi, coal was thrown up from beneath the bed of the river, by the great earthquakes of 1812—a sufficient proof of its continuation in the most depressed part of the great valley.

That coal is of vegetable origin, no one who has read much on the subject, or personally examined the coal beds, will now deny. Time was, when it was considered a peculiar mineral product, formed in the earth in the same manner and at the same time with the rocks that surround it. The product of its chemical analysis, being altogether vegetable, and the artificial formations of coal, from a goodly Sir James Hall, have silenced all doubts on the subject. The only mystery now is, how such vast quantities of vegetable matter could be accumulated and grow on the spot where they were buried. That they grew in general, on the surface now occupied by the coal, appears certain from the perfect state in which the most delicate leaves and stems are preserved. Had they been transported by currents of water, and especially from any distance, it is hardly possible that they could not have received more or less of injury. The climate, at a period, must have been both more warm and more humid than at present, as many of the plants are of those families which now grow only in tropical climates and as the laws of nature never change, this may be deemed a correct inference. A similar climate seems to have prevailed in the latitudes north of 30, both in Europe and America, many of the same plants being common to these distant countries, as will be evident by comparing the drawings of several of the species found in the valley of the Ohio with those exhibited by M. Brongniart, in his work on "Des Végétaux Fossiles," of the European coal beds. South of lat. 30, but few coal deposits are found, the climate requiring but little fuel for the comfort of the inhabitants; but north of that parallel, many districts could be but very thinly inhabited, or perhaps not at all, were it not for the wonderful provision of coal laid up in the bowels of the earth for the use of its inhabitants, after the forests were destroyed to make room for cultivation.

The coal deposits of Britain, by nourishing her manufactures, which have raised her to her present proud attitude among the nations, are the principal source of her present greatness.

In the valley of the Ohio, some of the coal beds were covered with water, as is demonstrated from the character of the fossil shells found in the rocks, both over and under the coal. In what manner these changes were brought about, remains for future geologists to determine, after the science has become mature.

TEA-SHRUB.—It has been proved beyond the possibility of doubt, that the tea-shrub grows wild as an indigenous plant, not many hundred miles from Calcutta, within the Company's dominions on our north-east frontier in Upper Assam, from Suddya Beesa, through an extent of territory of one month's march to the Chinese province of Yunnan, where the same shrub is extensively cultivated

for its leaf. The committee appointed by the government for the purpose of ascertaining whether the cultivation of China could be successfully introduced into Hindostan, for cultivation as a commercial object, had long been prepared in some degree for this important discovery. It is now well understood that all varieties and shades of tea in commerce are derived from one single species; and as the leaves and fruits of the Assam shrub resemble that species in all the exterior characters, it is highly probable that it is that very species.—Asiatic Journal.

THE SHIP PENNSYLVANIA.—The line of battle ship Pennsylvania, now on the stocks at our navy yard, under the shelter of a building that cost \$45,000, is one of the most stupendous fabrics that was ever destined to float on the ocean. Her length on deck is 225 feet, and her breadth 58 feet. She is large enough to carry two thousand men, which is a larger number than the whole American army that fought and gained the battle of Chippewa, and greater than the population of a considerable sized county town. She is of the burthen of 3000 tons, and could, if loaded with flour, carry the moderate cargo of thirty thousand barrels, enough to supply bread for fifteen thousand people for a whole year. She is to carry 140 guns, thirty-two pounders, so that every time she discharges a full broadside she will dispose of precisely a ton of bullets to help to make iron poles for the bottom of the ocean, unless she happens to hit the enemy. She will draw 25 feet of water, and thus find it difficult to navigate in shoal rivers. One of her anchors which is to be seen in the yard, and which is said to be the largest one in the world, weighs 11,660 pounds, which is something more than five tons, and requires some merrily piping at the capstan to get it apeak. Her water tanks are of iron, mostly in the shape of large chests, capable of holding 1 or 200 gallons, but having a proportion of them of other shapes adapted to fit and secure the ship, so as to leave no space, as happened with casks. The number is probably 150, as far as we could judge from looking at them, as we did a day or two since under the guidance of some of the polite and attentive officers stationed at the yard.

A friend has just informed us, that the largest anchor in the British Dock Yard at Portsmouth, in 1835, weighed something less than 10,000 lbs. at which time there were on the stocks, three ships nearly as large as the Pennsylvania.—Gazette.

THE CHANGES OF LIFE.—An accidental meeting took place not long since in one of our streets, between three individuals, who joined in a hearty laugh, at the association of ideas forced upon them by the occurrence. One of them was holder of an office yielding a very small income, and the other two were citizens in private life. The last time they had met together was at Harrisburgh, in the year 1832, when they were all in the service of the State. One was Governor, one Secretary of the Commonwealth, and the third was a Senator. Subsequently to that period, they were all engaged in the service of the General Government. One was a senator in Congress, another a Cabinet Minister, and the third was employed on a Foreign Mission. The wheel had turned around with them, and landed them on their backs, as it had done all who had gone the same road before them, and as it will do all who go the same road after them.—Philadelphia Gazette.

STEAM NAVIGATION ACROSS THE ATLANTIC.—Among the notices of applications to the Legislature, is one from a Steam Navigation Company, with a capital of \$500,000, for the purpose of navigating vessels by steam from this city to Europe and elsewhere. The experience of the past year in running steamboats between this port and Charleston, proves that there is no serious obstacle in the way of crossing the Atlantic by steam, unless it be the extent of space required for the storage of fuel. By the use of coal this difficulty may be in a good measure obviated. At any rate, according to the "go ahead" system of the present times, it will not be long before Liverpool and New York will be brought within ten or twelve days of each other, and steam is the agent by which it will be accomplished. The idea does not seem so chimerical at this moment, as three years ago, when it was the subject of the project of sailing Charleston within three days of New York by a similar process; or as within the memory of many of our readers, would have seemed, or did seem, the idea of navigating vessels by steam in any direction.—Jour. of Com.

The Boston Courier wittily winds up a critique on Diet and Regimen in the following manner:—"We advise all persons to abstain from all sorts of meat for it is too fat; from all sorts of liquid, because it produces uneasiness in the stomach; from all fruits, because they are acid; from butter, for it is an arch-demon; from cheese for it is not cheese; from all spices and dried fruits, because they irritate the lining of the bowels; and from bread, because eating nothing else, they may eat too much of it, and glutony will certainly produce death. Men will never enjoy health till they will learn to live without eating and drinking."

ECONOMY IN FUEL.—The following suggestions in reference to a saving in coal, are from the Philadelphia Gazette:—"There is a prodigious waste of coal in this city, occasioned by the width of the opening in the grates, by which a large portion of the heat escapes up the chimney. The best remedy is a rod, or contrivance to diminish the draft, after the fire is kindled. A simple bar of iron will answer the purpose of diminishing the aperture, and any one who will take the trouble of trying the experiment will be astonished at the additional heat thrown out into the room by one of ordinary thickness. We speak from experience. A bar of iron that will cost 25 cents, will produce twenty per cent. more heat."

THE AX.—The power of the American ax—says Le-trohe, in his book on the United States—and the skill with which it is wielded, may well excite the admiration of the Europeans. The weapon itself is no more to be compared with the vile chopper commonly seen in the hands of one of our workmen, than a gimlet can be compared to center-bit. It is formed upon a different principle: the handle is set far forward, and acts upon the tree most from its own weight, and the skilful swing which gives it impetus, than from any great exertion of strength on the part of the workman. In fact, slight more than strength is employed in its use. The rapidity with which the huge trees of the forest fall before a single pair of well-swing axes, is really marvellous; and the ax may rank with the maize and steam as one of the three things which have conquered the Western World.

THE OBSERVER.

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